

BOOK DESCRIBING SOUTHERN CASTE SYSTEM IS PUBLISHED

Chicago- (ANP) -"Caste and Class in a Southern Town" by Jno. Dollard, Harper and Brothers, New York, 1949, second edition 502 pp. \$5.00.

This is a new printing of a book that started the nation 10 years ago with its frank statements of the inequalities suffered by millions of people in the south. It calls particular attention in the treatment of a negro in a typical southern town.

In this book Prof. Dollard of Yale University makes a social psychological study of conditions of the Negro in the south. Although the book was written a decade ago, its message is as timely and pertinent today as it was then.

Dollard has added a new preface to the book, however, which demands a stronger fight for civil rights in the south. The key to Dollard's thinking of the Negro problem in the south is given in the final paragraph of his new preface:

Perhaps by force and the actions of the uneasy physicists, we can maintain the status quo for a while. Two billion people can't be wrong-not permanently. The accidents of culture which have led to white dominance for the last 700 years will be washed out. We shall go about solving the color problem ourselves, cost what it may, or it will be solved for us in ways not to our liking."

The Daily World
Atlanta, Georgia
Wed. 3-16-49

LOOKS AT BOOKS

Shirley Graham Tells Story of Benjamin Banneker

Admirable Shirley Graham gives us an excellent biography of a black American in "Your Most Humble Servant" (Julian Messner, New York \$3). Some readers may not have ever heard the name Benjamin Banneker, but they will know him now as having possessed one of the most prolific minds in our history.

A lover of his country, he wasn't it slightly ironic that Washington, D. C. could not have existed but for him.

He left quite a list of accomplishments: he made the first clock in Maryland; he wrote an accurate almanac from his own calculations; he concocted the first peace plan in America; he was an advocate of free education, and he believed it was possible to be democratic because what a man is and what a man knows has nothing to do with anything called color. Eighteenth Century logic.

When MAJOR L'ENFANT, the French engineer in charge, sailed across the plains with him this negro free man saved the day by telling Jefferson, "I has the plans in my head, sir." And he did have.

It is hard to keep this man in that century, though, as you read; Miss Graham has so written about him that you catch yourself falling in love with this virile Banneker, wishing he were of today and tomorrow instead of having died in 1804.

He was a man of one love, Anola, slave girl, and though you hope he will love again, he does not. And you conclude, what a pity.

BANNEKER WON THE admiration and praise of many famous men both here and abroad; merit from the French Academy

of Sciences. It is amazing, then, that America has nothing erected to his memory; his birthday isn't even noted on the calendar. But thanks Miss Graham for giving us back "Your Most Humble Servant, B. Banneker, American."

GWENDOLYN WILLIAMS
Indianapolis, Ind.

Chains, Stripes Gone, But Prison Reform Still Lags, Declare Women

Georgia's prison reform program inaugurated six years ago hasn't even remotely approached its most important goal—rehabilitation of prisoners—the Georgia League of Women Voters says.

Pointing out that 75 percent of Atlanta's prisoners are "repeaters," the League, in a 20-page pamphlet being published today, says that Georgia's system falls far short of nationally-accepted standards. There are no stripes or chains on prisoners today, many physical improvements have been made in prison plants since 1943, but Georgia still has a long way to go, the League says.

As the League made public its pamphlet on the Department of Correction's program, Gov. Tammidge made a statement concerning the State Parole Board. He is opposed to the Fulton Grand Jury's recommendations for a law prohibiting the Board from releasing prisoners before they have served one-third of the minimum terms.

"If we did that," the Governor said, "we might as well pass another law requiring the Board to free all prisoners as soon as they serve their minimum sentences. Then we could just abolish the Board. The Board was created for the purpose of granting clemency to deserving prisoners and to prevent the miscarriage of justice. We should place no legal restrictions on the Board's discretion."

The Parole Board yesterday had made another exception to its rules, and freed Alva Coker, Atlanta shoplifter, early. Coker had served three months outside prison on a three-year probation sentence, and one day inside the DeKalb public works camp after the probation was revoked. The Board said it released Coker early because he made full restitution for the larcenies and because of the ill health of his wife. The parole was signed by Eugene Wilburn and Mrs. Rebecca Rainey. It was not signed by Chairman Ed Everett.

The Women Voters' pamphlet points out that many of the penal reform laws enacted in 1943 have never been carried out because of lack of funds. These include need for prisons, industrial training, school facilities, adequate classification centers, and requisite psychiatric staff.

"Most of our prisoners come in without education," the pamphlet states. "They leave the same way."

Most of our prisoners are repeat offenders, yet we have not established a comprehensive parole system. Most of our prisoners come from broken homes or from homes where unhealthy influences exist, yet we have never invoked the aid of psychiatric education. Most of our prisoners are unskilled, yet we have not provided the teaching of skills."

Placing of county prison camps under supervision of the Department of Corrections is termed as only "slight improvement" by the League. As long as camps are operated by county commissioners, with the sole purpose of making money for the county by the use of prison labor, only the minimum is spent for operating camps and no thought is given to rehabilitating prisoners, the League declares.

The League urges the 1950 Legislature to pass laws establishing statewide probation and juvenile court systems. It also recommends as long-range goals: Centralized state control and supervision of all correctional institutions; merit system and professional training for prison personnel; thorough examination and classification for all convicted persons; segregation of special groups of prisoners; adequate juvenile rehabilitation program; prison for women; vocational training and placement after sentence, and care of prisoners' families.

The pamphlet, entitled "Pardon Our Return, Say Georgia's Prisoners," may be purchased from the League's office at 220 Collier Building, Atlanta.

MORNING TIME, by Charles O'Neill. Simon & Schuster. New York. \$2.95.

MORNING TIME, by Charles O'Neill, is a solid historical novel, dealing with the period of debate and struggle over the ratification of the Constitution, and centering around the treacherous deals between General James Wilkinson and Spain.

The author's hero is Theron Hawley, Connecticut veteran of the Revolutionary War, who souls on the idea of nationalism as he witnesses the postwar rivalries among the states until the Wilkinson plot, which he actively thwarts, changes his mind.

In the characters of Marcus, a free Negro, and Nora, Irish in-

dentured immigrant and Theron's sweetheart, both persons with strong feelings for freedom and personal dignity, O'Neill has taken a welcome departure from the stereotype of faithful Negro servitor and comic Irish immigrant which infest our literature. If Morning Time cannot accurately be described as inspired literature, it seems steeped in authentic history, and many of its sequences, notably Theron's and Nora's escape from Wilkinson's thugs, are dramatic and exciting reading.

It is a pity that the author, while he does bring in the popular demand for a Bill of Rights and the fear to approve a Constitution without civil rights guarantees, should have given only cursory attention to this major question of the times.

New Book Paints Picture Of Bias On American Scene

NEW YORK—To what extent do we discriminate against minority groups? What has been done, what is being done, what should be done? Discrimination is an ugly word in a democracy and these are pertinent questions. Yet they are questions that inspire Congress not to reasonable discussion but to filibuster.

There is no easy solution as the new book, *Equality In American: Issue of Minority Rights* (259p. \$1.75. H. W. Wilson Company, N. Y. 52) points out. The book is a compilation in the Reference Shelf series of authoritative, if divergent, opinion on what could and should be done. Spokesmen are given space to present briefs for the North, the South, the Churches and other groups. That there is discrimination, especially against the Negro, no one denies, and the opening articles in the book point up this discrimination in voting, churches, schools, housing and in jobs.

The second section of the book is headed "Suggested Remedies." It is made up of thirteen articles describing what has been done, what should be done—and the difficulties. That progress has been made is undeniable; that it has been painfully slow many think is equally self-evident. Since the riots of 1943, over 267 communities have set up official or unofficial race relations committees. Thirty-three states have appointed governors' commissions and some 118 national organizations are devoting either major or secondary attention to the problem.

The wartime Fair Employment Practice Committee (FEPC) did during its existence, reduce racial discrimination by employers. New York and New Jersey have FEPC statutes, and Chicago, Cleveland and other cities have FEPC ordinances. FEPC applies to labor organizations as well as employers, but major unions in a number of localities in recent years have not made race a qualification for membership.

Experiments in inter-racial public housing are proving successful. Four states have abolished the poll tax within the last twenty-seven years. Certainly both the social and economic status of the Negro have been improving. Should this improvement toward equality be accelerated and if so, by what means?

It is on these points that there is disagreement among the authorities in the book. Read their arguments before forming your own opinion on the subject of race relations, which not long ago was held to be second in interest only to the United Nations in a poll taken by a national radio forum.

fraternity—or, in negative terms, the elimination of the terror and of discrimination and segregation," he wrote. "One of the Negroes' chief supports in this battle is a feeling of strength and pride in their group and its cause."

Dr. Rose taught at Bennington college and Washington university in St. Louis, Mo., before coming to the University of Minnesota this year. He is the author of "The Negro in America," a condensation of Gunnar Myrdal's "An American Dilemma," and is co-author with his wife of "American Divided," which deals with minority group problems in general.

NEW BOOK TELLS WHAT IT MEANS TO BE NEGRO

relationship of various aspects of group membership to the Negroes' social and economic status. **GROUP IDENTIFICATION** The author takes the position that the growth of group identification will make minority groups more concerned about making a more effective protest and stamping out our prejudice and discrimination wherever it appears. Starting with the Negroes' first protest, in the form of humorous stories in which the slave outwitted his master, Dr. Rose follows the progress of the Negroes' protest against discrimination to the present-day organizations that are working to eliminate prejudicial attitudes against Negroes. "The Negroes' aim is full achievement of democracy and its concomitants—liberty, equality, and

MINNEAPOLIS—What it means to be a Negro in the United States today—and what it meant in the days of slavery and the Civil War—is the subject at the University of Minnesota. The book, "The Negro's Morale," a sociological study of the Negroes' reaction to racial discrimination, was published Thursday (Nov. 3) by the University of Minnesota Press. One of the primary aspects of Dr. Rose's book is an analysis of how Negroes feel toward other Negroes and toward themselves. Dr. Rose goes into the background of the Negroes' position in American society, tracing the history of the Negro's identification with his racial group and discussing the re-

Books

Edited by SAM F. LUCCHESI

An Entertaining Book On Southern Folklore

A TREASURY OF SOUTHERN FOLKLORE: The Stories, Legends, Tall Tales, Traditions, Ballads and Songs of the People of the South, edited by B. A. Botkin; foreword by Douglas Southall Freeman; Crown; 776 pages, indexed; \$4.

It has not been so many years ago that a controversy split the South involving the proper technique of consuming corn pone with potlikker. Some contended the pone should be crumbled into the potlikker; others held that it should be "dunked."

The schism grew to such proportions that it became a national shopping tip: As a Christmas gift, later an international gift, "Southern Folklore" can't be beat.

SAM F. LUCCHESI

It was not until the late President of the United States, Franklin Delano Roosevelt, sent a telegram to The Atlanta Constitution aligning himself with the advocates of crumbling that the issue was finally resolved.

The incident is duly reported in this fine, fat book, which contains more than 500 stories and more than 75 folksongs of our beloved Southland, a veritable Treasury in every sense of the word.

Under Local Cracks and Slams, we find: "Atlanta," they say down in Savannah, "has the nerve of a government mule. If it could suck as hard as it can blow, it could bring the ocean to it and become a seaport."

Included are stories about Henry W. Grady, the famous editor of The Constitution, who said: "If I die, I die serving the South, the land I love so well. Father fell in battle for it. I am proud to die talking for it."

The collection is comprehensive. The heroes of the Lost Cause march through its pages as well as the redoubtable figures of men and women closely associated with the history of the region and its folklore since Colonial times. Local color will be found in plenitude and no section is overlooked.

In Part Five, "The Singing South," is presented the old songs of Dixie, with words and music, a valuable collection of Southern Americana.

This book holds rare entertainment value. It is one that

Searching, Sensitive Southern Novel

THE SLEEPING TREES, by Gilbert Maxwell, Little, Brown and Company, 34 Beacon Street, Boston 6, Mass. 285 pages—\$3.

Advertisement
In winter, when we look at the barren oaks and elms, we are comforted by the knowledge that they are not dead, but sleeping. Let us remember then that we who have seen men as trees walking, have also seen them as trees sleeping."

It is the theme for next Sunday's sermon, drafted by Charlie Saunders, rector of the little Episcopal Church in Milledgeville. It is the thread tying together the individuals who occupy the principal roles in this exceptional first novel.

Here is a sensitive, probing novel of a sleepy town in south Georgia, with its decadent aristocracy, with its younger generation, with the past that still struggles for survival: the future that already has passed Milledgeville.

Primarily it is the story of the proud Shepherd family—of Martin, weak, vacillating, once a mental case; of his wife Mela, whom he married at his family's insistence; of their daughter, Elizabeth, who knows nothing of

her origin, who has had one unfortunate marriage to a pervert, who is about to marry again, this time to a war-made psycho; of Martin's twin, the unwed Mariana, silently in love with the Episcopal rector; of Cousin Carolyn, widow of a magazine editor, a writer of sorts, secretly a slave to narcotics.

But it is also the story of those directly affected by the Shepherds—Tom Fentriss, an alcoholic, madly and silently in love with Elizabeth; Elissa Foster, who would have been Martin's wife years ago but for his family's objections; Tony Clark, who is about to marry Elizabeth, fearing himself; and Webb Rogers, Tony's friend and guardian angel.

All the action of the book takes place in the period from the wedding day morning to the moments just before the scheduled ceremony.

This is an exceptional book, painting a recognizable word picture of a Southern town and its traditions and foibles, and what is particularly welcome—not one single effort to weave in a sermon to us irresponsible Southerners because we are separated by races and almost never intermarry.

—W. J. MAHONEY, JR.

Books of the Times

By ORVILLE PRESCOTT

LILLIAN SMITH, the forthright, idealistic and belligerent Southern lady who wrote one of the great best-sellers of the war years, isn't it only a more conspicuous one than "Strange Fruit," has been strangely quiet during the five years since the publication of that sensational book. For a woman who felt so strongly and wrote so effectively not to write another book immediately was indeed an example



Lillian Smith

of racial discrimination in the South. If it has little new to say about a problem which has been explained, denounced and described so often, it says what it has to say in an original and intensely personal way. Miss Smith says that her subject is "sin, sex and segregation." Her approach to this alliterative subject is neither objective nor statistical. She writes with poetic imagery, with savage parables, with personal reminiscences and with anger. Sometimes she seems not far from hysteria.

Early Split in Ethical View

"Why has the white man dreamed so fabulous a dream of freedom and human dignity and again and again tried to kill his own dream?" asks Miss Smith. To find an answer she has written this book, which is her personal interpretation of a culture, the social world of the South. She has minimized economics and stressed Freudian psychology, particularly childhood conditioning and sexual temptations and taboos. Much of what she has to say seems reasonable. After all, Miss Smith is writing about a world she has known since her own childhood. But much of her book seems oversimplified, arbitrary and shrill. A distressing lack of discrimination is revealed when two such different types of men as William Alexander Percy and J. K. Vardaman are linked together as fellow champions of segregation.

"The white man's burden is his own childhood," says Miss Smith. It was then that she "began to know that people who talked of love and Christianity and democracy did not mean it."

They meant it in some relationships, but not in regard to Negroes. Miss Smith makes much of this conflict between conscience and custom. But found everywhere? How many people anywhere actually base their conduct upon the noble but difficult ideals of Christianity, or really believe in all the implications of democracy? All sensitive idealists must meet the same disillusionment; but perhaps in regions where segregation is not such a sacred taboo the disillusionment can be absorbed more gradually.

There can be no pat explanation for racial prejudice, says Miss Smith. Its sources lie deep in human custom and many interlocked factors: the "Southern Tradition," the tensions of the Civil War and the Reconstruction period, the chaos, the confusion, the hurt feelings, the too, is an angry, emotional, passionately sincere and disorderly book. But, unlike its predecessor, it is not a novel and so will probably not be read by so many persons.

"Killers of the Dream" is still another discussion of

Sources of Emotional Reaction

Part of the regional neurosis toward Negroes, Miss Smith argues, stems from primitive religious ideas, from revival meetings where sex and alcohol were denounced as sins but where lynchings never were. Part, she believes, comes from the mixed emotions of white children with two mothers, one a white lady and one a black nurse, a mammy, often as much beloved. Part, she is convinced, is motivated by guilty fixations: the white man and colored women; the white man and his own rejected colored children; the white child and the mammy, who might be kinder and more understanding than his real mother.

"Killers of the Dream" examines numerous other strands in the complicated social pattern of white-Negro relations in the South. It cites examples of suffering and injustice and considers the wider implications of "white supremacy" on the economic, cultural and spiritual life of the whites themselves. Miss Smith recognizes the good work done by many individuals and organizations and the improvements which have been achieved during the last thirty years. But the improvements seem picayune to her and she has no use for those who oppose immediate abolishment of all segregation. In this she is conventional. Reformers who demand much often get a little.

Here is an example of what happens when Miss Smith lets her emotions run away with her prose (she is referring to the voice of hope and conscience): "And sometimes it sounded as quiet and simple as Jesus; and sometimes as plain-written as the Bill of Rights; and sometimes it sounded like rain after a dry spell; and sometimes like your mother's step when you call her; and sometimes like a mind that has found itself; and sometimes like the Word that is God."

"KILLERS OF THE DREAM. By Lillian Smith. 206 pages. Norton, \$3.

Inventory Of Nurses Available

A complete inventory of registered professional nurses in the USA and its territories is being released by the American Nurses' Association at the request of the National Security Resources Board, according to Pearl McIver, president of the American Nurses' Association, and Ruth Freeman, chief of the Nursing Section of the National Security Resources Board.

The inventory of nurses, which has been secured by the ANA through cooperation with state nurse-licensing boards and state nurses' associations, provides data on the number and location, age, marital status, responsibility for dependents, whether the nurse is actively engaged in nursing and the field of employment and position, type of preparation and experience in special fields.

The inventory is hailed by nurses and other leaders in the health services who are concerned with planning to meet the present enormous and increasing demand for nursing service. Effective planning requires accurate data regarding the number of nurses in active practice. The total licenses issued to nurses is misleading in estimating available nurse power since many nurses maintain current registration in more than one state and others continue current registration even though not actively practicing nursing.

"Maintaining the census of nurses on a current basis will become a permanent routine procedure and will enable professional nurses to more effectively initiate measures for increasing nursing strength to meet all needs," said Miss McIver.

Paper-bound copies are available from the American Nurses' Association, 1790 Broadway, New York 19, N. Y. at a reasonable sum.

Little Light—Much Needed

Any book, pamphlet, or article honestly and fearlessly discussing which colleges and universities best give the Negro student his money's worth by thoroughly equipping him to make a living and at the same time teaching him how to live is worth all the stockpiles of atom bombs.

"Negro Students and Their Colleges," by J. Irving E. Scott, Ph. D. (Boston: Meador Publishing Com-

pany, 1949. \$2.50) does a grand job of misinforming the prospective Negro college student about colleges and universities.

This book tells so little and omits so much of what is happening in the collegiate world. Part I, "Choosing a College," is really misnamed. Exactly two pages of the twenty-five in this section skirmish ever so lightly with this all-important subject.

Part II, "Negro Colleges," and Part III, "Other Colleges," say less and less about the things that really matter to beginning college students with little money and much need to get the best training in the land.

What should the Negro student know about the college or university he plans to enter? First, he should know whether faculty members by and large are both wise and kind, wholly dedicated to conscientious teaching that stimulates and inspires. Is the library a mere hodgepodge of worthless printed matter kept in a room useless for everything but socializing? Or is it a carefully chosen, attractively housed collection that fully covers the whole range of human knowledge?

Are the laboratories a jumble of stinks and junk, or designed and equipped to ground the student thoroughly in the natural and social sciences so that he will be encouraged to perform his own unique experiments?

Will classes be so large that the student is simply a number that snoozes through lectures and for five minutes once a semester "confers" with a harassed, unsympathetic instructor? Or, in Cardinal Newman's magnificent phrase, will the school of his choice really be "an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill?"

These questions are hard to answer. They need clear, complete answers now as never before. That they can be answered satisfactorily, Arthur Burke's article, "Standards in Negro Colleges," in the August-September Crisis ably proves.

But "Negro Students and Their Colleges" neatly dodges all the important facts and questions about colleges and universities that the Negro student should know. As a guide to helping the very group that needs help most in choosing the right school, this book flunks—with a grade of F minus.

J. WELFRED HOLMES, Morgan State College.

An Analysis of Bolshevism

It is always difficult to separate the political from the economic aspects of Bolshevism.

Nevertheless, Hans Kelsen has at-

tempted it in "The Political Theory of Bolshevism" (University of California Press, \$1), a highly theoretical fifty-eight-page study of the political aims and methods of Bolshevists in Russia.

He has put much research into finding pertinent passages from the writings of leading Communists and setting forth their historical environments.

Unhappily, Mr. Kelsen is not as competent at analysis and logic as he seems to be at research.

For example, he discusses the

relation between democracy and the attitude of the proletariat without taking cognizance of the obvious fact that a great many members of the latter do not interest themselves in political affairs and hence do not know themselves whether they are in favor of the right of voting to a minority of the population.

The apathy and ignorance of voters (which is certainly not confined to the proletariat) deserves prominence in any analysis of why elections go this way or that.

Now and then the author makes

MABEL M. SMYTHE.

the burden of proof is his.

The author has not the breadth

GERTRUDE

Martin

Authors Walk Lightly In 'Exploring The South'

By GERTRUDE MARTIN

Send for
"EXPLORING THE SOUTH," by Rupert B. Vance, John E. Ivey, Jr., and Marjorie N. Bond is designed for use in schools and it is one book that children can enjoy while learning. It discusses the geography of the South, its resources, human and material; and the changes in the use of these resources necessary to build a better South. *Dependence, Sat 8-13-49*

The authors of "Exploring the South" have not dodged the issue of the Negro but they have soft-pedaled it. For instance, they mention in passing that the cost of segregated schools is one of the reasons that the South has poorer schools than the rest of the nation, but do not add that it will be difficult for the South ever to support a first-rate dual school system. Much greater Federal aid than any contemplated to date would still be inadequate. *Chimp, Del.*

The greater part of "Exploring the South," however, deals with the South's natural resources, how they have been wasted and what can be done about it. It is clearly written, concise and attractively illustrated. The format is good and the book is one that teachers and children will welcome. The guides to learning and the bibliography are excellent.

"Exploring the South" by Rupert B. Vance, John E. Ivey, Jr., and Marjorie N. Bond; The University of North Carolina Press; Chapel Hill, N. C.; 1949; \$3.50.

"THE BELOVED WOMAN"

The idea for "The Beloved Woman" by Nancy Bruff was a good one but the author has buried it beneath a welter of sentimentality, improbable situations, and far-fetched racial notions.

When Mary Robins falls in love with her unknown correspondent the reader knows it is a Negro and waits to see what will happen. The letter writer is David, a Red Cap who once befriended Mary in Grand Central Station and whose letters have brightened her drab life. The shock is too much for her when he does reveal his identity and the final solution puts the answer to their problem several centuries in the future. Until then David tells her they can enjoy a rarefied friendship which even Mary realizes will be a difficult task. *Dependence, Sat 8-13-49*

Miss Bruff makes David thoroughly admirable although, like Mary, he is somewhat unreal, but she postpones brotherhood of Man indefinitely.

"The Beloved Woman" by Nancy Bruff; Julian Messner, Inc.; New York City; 1949; \$2.75.

Looks at Books

New Book Shows Race Relations Strides Made in YWCA Program

By HORTENSE KUNTZ LINTON

NEW YORK—A frank and honest report of the progress made in interracial relations by the Young Women's Christian Association is presented in the book, "Toward Better Race Relations," Dorothy Sabiston, field worker, and Margaret Hiller, editor (The Woman's Press, \$2.50).

In the United States, the YWCAs that a Negro woman is accepted as a board member or Negro girls are invited to join clubs with white members is of necessity a more tremendous force in a Southern community where strict separation of the races is enforced in every aspect of life.

In 1940, the YWCA national convention asked its national board to appoint a commission to find out what the interracial practices in community YWCAs actually were and to make recommendations as to what they ought to be. In 1944, both findings and recommendations were published and sent to all YWCAs for a two-year period of study.

THIS BOOK is a report of a study made possible by a grant from the Julius Rosenwald fund. The study had three main purposes:

- To analyze how a selected number of YWCA's had worked the plan to include Negro women and girls among its members and leadership.
- To aid these associations in their efforts by means of a research worker.
- To publish a handbook of some of the best practices and principles which might be used by all YWCAs and other organizations who are moving in the same direction.

Investigations were made in associations in the following States (which presents a good sampling in my opinion): Pennsylvania, Connecticut, New York, Illinois, Texas, Georgia, Tennessee, New Jersey, Louisiana, California, Oregon, North Carolina, Missouri, Ohio, Oklahoma and Delaware.

GEOGRAPHICAL FACTORS are important in interpreting the progress of the associations; the fact

IT IS HEARTENING to see the progress made by different associations. The policies of one community organization in a locality are eventually adopted by others. The mere fact that the national board of the YWCA in 1946 adopted better policies towards the Negro and encouraged its local associations to do the same will foster Christian fellowship in other organizations in a given community.

This study helps to prove that we will gradually have better race relations because more people are becoming aware of Negroes as a powerful force in this country and some groups like the YWCA are doing something constructive about solving the race "problem."

New Book On South's Race Relations By Southern Negro

The South is at the crossroads, politically, economically and socially, and battle lines are forming in the struggle for a new era, according to the Rev. C. C. Coleman of Mobile, Ala., author of a new book on race relations. Entitled, "Patterns of Race Relations in the South," and just published by the Exposition Press of New York (\$2.00), Dr. Coleman's work is a forthright examination of the complex problem of racial discrimination in the South and the solution to it.

Written informally rather than as a sociological study, "Patterns of Race Relations in the South" represents the opinions and judgments of an able observer, a native of the South, a Negro, who has spent his life battling against the myth of racial superiority. His book gives provocative insight into the nature of the color line and the sanctions leveled against each other reciprocally by blacks and whites.

Patterns of Race Relations in the South" concerns itself with analyzing the historical technique and "keeping the Negro in his place"; "Uncle Tom's Cabin" and Jim Crowism; race baiting and race purity.

Dr. Coleman also examines the role of unionism in race relations and economic survival. He covers the mounting tensions in the South, the segregated social order, the factors of education and religion, Southern politics and States' Rightism.

In his last chapters, the author states that color is no longer the automatic deciding factor in positions on social issues. He emphasizes that varying institutional

classes and groups are joining together in a common movement because whites and blacks have rediscovered the fact that the welfare of all people is linked indissolubly.

Dr. Coleman points out that the increasing resurgence of masked and hooded men is a sign of fear and the seriousness of the threat to conservatism and reaction, but he says, upheaval of the South's "Master Race" philosophy and white exclusivism will be achieved. Dr. Coleman, who was born in Key West, Fla., received his B. A. degree from Livingston college, Salisbury, N. C., his Ph. D. from McKinley-Roosevelt college in Chicago, and his D. D. from the Hood Theological Seminary, Salisbury, N. C.

An educator, minister, leader in public affairs and active worker in interracial groups, he is currently minister of the State Street AME Zion church in Mobile, Ala. Age 48, Dr. Coleman has traveled extensively in the North as well as in the South and he has been a pastor in large cities and small towns in Arkansas, Iowa, North Carolina, South Carolina, and in Alabama.

Book Reviews

By ETTA VEE BARNETT

For ANP

RACE RELATIONS IN A DEMOCRACY: BY INA CORINNE BROWN: HARPER AND BROTHERS: PRICE \$3.00

One of the latest to be added to the long list of books about race relations is this book by Ina Corinne Brown. The results of careful study and research are apparent in this volume.

Miss Brown's book is well divided for easy reading and reference. In her introduction, she points out that the existence of race relations depends not so much on racial differences as on a consciousness of these differences and any importance attached to them. The author emphasizes in the first part the

present awareness of the imperfections of the American Democracy; and the fact that because of the new realization of the world, and the influence on world affairs by the United States, how these imperfections show up.

As a background for the reader, Miss Brown traces the development of color attitudes from the Egyptian and Roman periods. She further describes the varying attitudes in different parts of the world.

After such a complete background for the reader, the author places a share of the responsibility to obtain goals in race relations on all branches of the government, federal, state and local; on labor organizations; on religious organizations; radio and press; the moving picture industry; and every individual citizen, Negro and white.

Here is a book which is challenging to every straight thinking individual. It offers no panaceas. The author clearly points out that quick changes cannot be expected.

An appendix to this volume contains an extensive bibliography of race relations.

"Race Relations in a Democracy" is the fifth in a series sponsored by the Bureau for Intercultural Education on problems of race and culture.

Ina Corinne Brown is also the author of "The Story of the American Negro."

New Book On Race Relations Finds South At Crossroads

NEW YORK—The South is at the crossroads, politically, economically and socially, and battle lines are forming in the struggle for a new era, according to the Rev. C. C. Coleman, of Mobile, Ala., author of a new book on race relations. Entitled, "Patterns of Race Relations in the South," and just published by the Exposition Press of New York (\$2.00), Dr. Coleman's work is a forthright examination of the complex problem of racial discrimination in the South and the solution to it.

ROLE OF UNIONS

Dr. Coleman also examines the role of unionism in race relations and economic survival. He covers the mounting tensions in the South, the segregated social order, the factors of education and religion, Southern politics and States' Rightism.

In his last chapters, the author states that color is no longer the automatic deciding factor in positions on social issues. He emphasizes that varying institutional

College in Chicago, and his D.D. from Hood Theological Seminary, Salisbury, N. C.

McKinley-Roosevelt College in Chicago, and his D.D. from Hood Theological Seminary, Salisbury, N. C.

Dr. Coleman, who was born in Key West, Fla., received his A. B. degree from Livingston College, Salisbury, N. C., his Ph.D. from

The Good and Bad in Trujillo Land

THE LAND COLUMBUS LOVED. The Dominican Republic. By Bertita Harding. 256 pp. New York: Coward-McCann. \$3.75.

By SELDEN RODMAN

It is a pity that no reliable work on the Dominican Republic has appeared since Sumner Welles published his monumental "Naboth's Vineyard" in 1928. Mr. Welles covered the period from the end of the Haitian occupation in 1844 to the withdrawal of the American Marines in the mid-Twenties. The story that remains to be told is a story of material achievement at the expense of human dignity that contains an object lesson for our times. It could contain a key to Latin America, perhaps to the riddle of economic planning vs. individual responsibility.

The Dominican Republic is a small but very richly favored country that was economically underdeveloped and politically chaotic from 1492 to 1930, when Trujillo took over. Today the country is debt-free, with a comparatively high and rising standard of living; political warfare is a thing of the past; irrigation and soil-conservation projects, hospitals and schools, hotels and low-cost housing, piers and roads are sprouting from one end to the other of a country that two decades ago was a land of picturesque ruins and thatched huts.

This half of the story Miss Harding tells. But of its cost—the stifling of the individual, the regimentation of press, radio and schools, the sterilization of folklore and the arts and crafts, the control of all large-scale industry, the stifling of the opposition and the pall of fear—not a word.

It is worth noting that the book carries a note stating that Chapters 9, 17, 33, 34 and 35

(those specifically concerned with presenting Trujillo in a favorable light) "were undertaken by Lieut. Col. Jack Hardine, whose generous collaboration is hereby gratefully acknowledged."

Bertita Harding, to be sure, begins and ends by presenting herself as a staunch believer in democracy. Her book, she says, "is scrupulously free of propaganda. Yet there are certain unpleasant realities that Americans must face * * *." One of these, we are told, is that the Dominican Republic is "the sanctuary of the American dream." Another is that Trujillo is Latin America's most vociferous enemy of communism. Another is that he declared war on the Axis.

But this book really goes overboard when it tells us on one page that Trujillo "persecutes no class, no race," and on the next that the "Dominicans of superior education and means, while ruefully recognizing the sacrifice of many democratic forms, agree that both their own class and the poor are far better off than if the unhampered ballot were in the hands of the vast majority, largely unlettered Negroes, who would chase political will-o'-the-wisps over the precipice."

The proper concern of a book on the Dominican Republic, even one for nervous tourists, should not be to excuse, cover up and blandly ignore a repressive force that is hated from the biggest business man to the smallest cultivator. Rather should it examine Trujillo's machinery of control with a view to determining

whether backward countries can find a way of achieving economic independence and political freedom at the same time. It would then be an important book. For, whatever else Trujillo has done, he has conclusively demonstrated that backwardness isn't necessary—and doesn't pay.

Picture Of Bias In U.S. Higher Education

NEW YORK—(ANP)—The latest pamphlet issued by the Public Affairs Committee, a non-profit, education organization, is titled, "Religion and Race: Barriers to College?"

The pamphlet gives a complete view of the question of segregation in institutions of higher learning. It is based on several studies on the subject.

Many of the statistics contained in the study showing the extent of discriminatory practices and their results in this country are both startling and challenging.

It is pointed out that 85 percent of the estimated 75,000 Negroes in college were attending segregated colleges. The two reasons given for this were that Negroes cannot often afford the fees of the private Northern school, and many students feel that they will have a fuller college life in a Negro institution.

The study further indicates the lack of "equality" in most segregated schools, and the unfortunate results of this inequality.

Methods by which the community can abolish discrimination are shown in concluding the survey.

Public Affairs pamphlets may be obtained by writing the Committee at 22 East 38th Street, New York 16, N. Y.

AFRICA DANCES. A Book About West African Negroes. By Geoffrey Gorer. 256 pp. Illustrated. New York: British Book Centre. \$3.75. This book is a study of the life, customs, and administration of the Negroes of Africa.

Little Hope Seen for the West Indies

That self-government, however fitting or deserving, will not solve the principal pressing problems of the British West Indies and Puerto Rico is indicated in Annette Baker Fox's "Freedom and Welfare in the Caribbean: a Colonial Dilemma" (272 pp. \$3.50. Harcourt, Brace, N. Y.). She says, "The misery in the Caribbean is not lessened by independence."

In fact, aid to the mother country makes life better in many of the colonies than it is in the republics. Still there is no great difference in material matters.

The main difference is that the shows that in vast Russia the mother country. With America's dependencies continue to suffer an excess of births over deaths is 23.2 over-production of food there is extreme poverty without the self-gov. Puerto Rico, a mere dot in the little hope of increased sales to her government so strongly coveted by parison has 21,000, and Jamaica, still another prospect, says the author, many inhabitants of both British smaller has 16. This rate is nearly is that of civil violence as in certain States which has only 6.1. The future big problem of an improving standards has sharpened "he

SHE USES the Caribbean republics as an example where self-gov. what they are going to do with so many population. If the birthrate between colored and white. All in all, this is a scholarly and government "has not been matched by the extension of individual liberties keeps up no space will be left for activities thought-provoking work, which all see what happens when they do manufacturing and has good market spots which lie in all however, unless some way will be found to solve these grave problems that the West Indies will ever Grande.

Of course, the British West Indies have not yet had full self-gov. A large population in a small who are giving so much attention to the future will not be rosy. First, is the same problem facing manufacturing and even if they do will freedom from invasion to the Europe: over-population. With these able to compete with Britain Caribbean. She will have to do exception of two colonies, British

J. A. ROGERS
New York, N. Y.

LOOKS AT BOOKS

Texas In New Book Diagnoses Dixie Politics As Being In Bad Way But Far From Hopeless

ATLANTA, Sept. 29 — (AP) — Southern politics, a hoary patient with an erratic behavior pattern, has been thoroughly examined and the diagnosis is that his condition is bad but not hopeless. The doctor doesn't say so, but there is a strong hint that the patient should see a psychiatrist. Considerable evidence points to an anxiety neurosis tormenting white voters. The specter of the black man casts a shadow over all other factors in an examination of the South's political structure by Dr. V. O. Key, Jr. The results are reported in his book, "Southern Politics," to be published Oct. 3, by Alfred Knopf, Inc.

Key, a native of Texas, is now chairman of the department of political science at Yale. He directed study of politics in the South by a corps of fellow experts while on leave at the University of Alabama during 1946-48. The project was financed by the Rockefeller Foundation.

Influences On Behavior

The author concedes that a variety of elements combine to color the complex subject. But the dominant colors, he says, are black and white, and it is the black that influences the behavior of the white.

He uses numerous charts, graphs and tables of statistics to support his contention that the contest within the Democratic Party in the South is between the wealthier, conservative whites of the Black Belt and the more radical hill-country residents.

Even though the Black Belt whites are a minority, Dr. Key claims their unity and political pose their will on the majority skill have enabled them to impose their issue of white supremacy whenever their control has been threatened.

The New Deal was the second great upheaval to force the South into a crisis, according to Dr. Key. He says its liberalism, so repugnant to the ruling group, finally caused the revolt of the "Dixiecrats" in the 1948 presidential election. The failure of that movement makes the author wonder if it was not "the dying gasp of the old South." At any rate, he says, the Conservatives were not able to deal as effectively with new dealism as with

the Populist movement.

States Classified

Politics of the 11 states that formed the Confederacy is analyzed in detail in the book. From their general characteristics Key classifies states roughly as follows:

Florida, Alabama, Arkansas, South Carolina and Mississippi are "multifactional" states. In all of them politics disintegrates into splinter factions within the Democratic Party. Campaigns are decided largely by irrelevancies—but, except in Florida with a weather eye cocked on the Negro.

Dr. Key sees serious obstacles to a growth of Republicanism in the South. He contends its leadership is not effective. "Their chief preoccupation is not with voters but with maneuvers to gain and keep control of the state party machinery."

They are embarrassed, he says, in the states where they are strongest (Tennessee, North Carolina and Virginia) because to gain strength they would have to adopt policies contrary to those of the national party.

Radicalism Vs. Republicanism

"To win, the Republicans would usually have to become the radical party," he says, "both to build up the enthusiasm of their traditional adherents and to recruit disgruntled Democrats. Traditional Republicanism in the hills has little in common with the manufacturing-financial orientation of the party nationally."

The author's charts show that Southerners are more apathetic in exercising their right to vote than other Americans. Isolation from presidential elections by the nature of one-party politics and suffrage restrictions such as the poll tax, literacy tests and the white primary are listed as major reasons for this apathy.

Outlawing of the white primary by the U. S. Supreme Court in 1944 and repeal of the poll tax in some Southern states have opened the door to greater voter participation. Dr. Key sees hope for the future if Southerners grasp the opportunity.

Increased Activity

Increased activity by labor unions should result in more urban

workers voting, the author believes. Their vote, with the Negro's, should add to the strength of liberal opposition to the ruling Conservatives, he says.

"Southern politics closes on a note of faint optimism."

"The potentialities in national politics of a South freed from the restraint of the Negro and of the one-party system are extremely great," says Dr. Key.

He believes the degree of conservatism that prevails in the South can be maintained only by "frightening the masses with the Negro question." The "Dixiecrats" couldn't frighten them, he says, and that is a very hopeful sign.

If the Democratic Party continues to veer leftward and the industrial and financial interests in the South continue to grow, added strains will be placed on the one-party structure, according to Dr. Key.

"Yet, until greater emancipation of the white from the Negro is achieved," he says in conclusion, "the Southern political and economic system will labor under formidable handicaps. The race issue thus must be considered as the number one problem on the Southern agenda. Lack of a solution for it all else fails."

THE WORLD OF BOOKS A New Old South

PLAIN FOLK OF THE OLD SOUTH, by Frank L. Owsley. Louisiana State University Press, 1949; 235 pages, \$3.50.

Until recently many historians have held that ante bellum Southern society was static and was composed of three classes—planters, slaves and poor whites. Mr. Owsley has succeeded in showing the fallacy of this thesis. In this book, which is made up of his Walter L. Fleming lectures at Louisiana State University, he contends that, instead of the three distinct classes, there were many classes, which could not always be distinguished from each other.

More important than the planter class were the plain people, or the farmers and herdsmen, who have been neglected by historians. This neglect, the author explains, has been due largely to the fact that the planter sources such as diaries, record books and letters have been preserved. Likewise, the travelers played up class distinctions. Consequently a warped picture of the Old South was made and has until recently remained. As a result of a great deal of searching of wills, church records, and the unpublished county census reports, Mr. Owsley shows that the farmer and herdsmen constituted most of

the population of the slave region. Contrary to the popular idea, he shows that these people were ambitious, thrifty and industrious. Some became planters, doctors and lawyers. Often farmers were wealthier than planters.

The author follows this general thesis with an interesting picture, drawn largely from manuscript material on the migrations to the Lower South. He shows that herdsmen moved to the piney regions and the mountains, not because they were driven from the best lands by planters, but because they found in those regions good grazing and conditions similar to those at their old homes. The same was true of farmers, who settled where the crops which they were accustomed to could be grown. Settlers moved in groups so as to keep together their kinsmen, neighbors, or fellow churchmen.

Prof. Owsley paints the plain people as a homogenous people, who before 1860 had developed common folkways. In one of the most interesting sections of his book he portrays such customs and characteristics as Southern speech, sports, and community cooperation in work and entertainment. He points out that there was little hostility between classes. Plain people admired planters and planters respected the plain people. All produced most of the food, clothing, and farm implements needed. Many of all classes had access to schools, especially in the 1850s when there were more boys in college in the South than in any corresponding section of the country.

This is a significant study. It is the essence of the interpretation of the ante bellum South by one of the most productive students of Southern history. His thesis is the result of many years of research by his graduate students at Vanderbilt University and by Mr. Owsley himself. Alabamians will have an additional interest in this book because it is written by a native of this state who this year returned to the University of Alabama to teach.—HENRY T. SHANKS, Professor of History, Birmingham-Southern College.

Summer Reading

TO TAKE your mind off the heat

read Quentin Reynolds' article "It Happened in Mississippi," in *Collier's* (July 30). Magnificently illustrated in photo color, it's a new approach to a neglected subject, the colored share-cropper and farmer.

See also Hodding Carter's article "What's Wrong with the North," in *Look* for Aug. 16. You probably won't agree with some of the ideas in this attempt to take the world's attention off what's wrong in the South, but it's good reading.

September *Ebony* has a new one where Earl "Fatha" Lines tells how gangsters ran the *Black Business* in old Chi and elsewhere.



AROUND THE GLOBE WITH THE CHURCHES

By B. H. LOGAN

Dr. Powell's New Book Gives Church's History
NEW YORK—Upon "his Rock," a new book, by Dr. A. Clayton Powell Sr., has just been released as of April 25. The book gives a vivid and fascinating history of Abyssinian Baptist Church of New York City, of which Dr. Powell is pastor emeritus.

The book is factual and interesting from its introduction by the Rev. David N. Lioorish, to the joint board's conclusion of the book. The outlines show first—the first 100 years (1808-1908) and secondly, the next twenty-nine years (1908-1937) and from 1937 to the present. Part four is devoted to sermons by the Dr. A. Clayton Powell Sr. and Jr., and gives a brief resume of the activities of the assistant pastors, both past and present. In every way, "Upon his Rock" makes a fine contribution to one's library and if carefully and prayerfully read will give added spiritual strength.

Children Should Enjoy "Melindy's Happy Summer"

This delightful journey to a New England farm and a musical dreamland by a little colored girl will please any child who likes good reading—and it should please grownups too.

Printed in nice easy to read large type, this book tells how Melindy, Elise Miller, a 10-going-on-11 year old Negro girl comes to a farm owned by a white family, the Grays, as an ambassador of good will for her race from Boston.

Called "Smarty Pants" by one of the little colored boys coming to the farm with her and "Little Miss Brag" by Father Gray of the host family, Melindy not only wins the confidence of the household, but sings Gretel in the opera, "Hans and Gretel," over a New England radio network—the answer to all

her dreams.
This is Georgene Faulkner's second book featuring her sweet child character, Melindy. In Melindy she creates a character who is not a "Negro child," but just a child. This little girl makes the reader forget about her race.
Although a white woman, the author presents an excellent picture of a Negro child in a new setting. She uses language children can understand without having to ask what does it mean. For years she has taken an interest in the Negro and his lore. At the same time she is known to thousands in Chicago as "the story lady."

Another feature that children will like about this book is the illustrations by Elton C. Fax. They are cleanly done, yet realistic enough to make a child reader feel that he can see what is going on in the story. A former instructor at Claflin college, Mr. Fay is achieving much praise for his illustrations in several books.

Children will get a subtle lesson on race relations, and so will adults from this little volume. It is based on the exchange trips between colored and white children from the city and farm in New England.

Your child should get a kick out of the book. And after you have tucked the youngster into bed you might peek between its covers too. A couple of hours and you have read it.

MELINDY'S HAPPY SUMMER
by Georgene Faulkner, illustrated by Elton C. Fax, \$2.50; Julian Messner, Inc., New York, 182 pp.

BOOK REVIEW

(U.S. Stories: Regional Stories from the Forty-eight States, Edited by Martha Foley and Abraham

Rothberg, Farrar & Straus, 232 Madison Ave., N.Y. 683 pp. \$5.00)

By J. SAUNDERS BEDDING

Once more it is made apparent, to me at least, that the most dramatic, the most rewarding and the most pertinent material the American writer can essay is that which deals with the colored American. It seems to me that colored writers who eschew it to delve into what is called the "general American scene" are in gross, though understandable, error.

It is understandable because colored writers are saddled by the belief—first put forward by would-be colored writers—that anything, but simply anything, about the colored people finds a publisher.

"Talent, truth, profundity," says the unpublished colored writer to one who has just published a book, "has nothing to do with it. If it's about colored people, it'll get published."

Unfortunately, some colored writers of the most interesting talents have believed his, and, as a matter of pride and proof, have sought themes and characters and situations as far from the racial life as possible.

Doesn't Prove Anything

It is all very well for Ann Petry, Willard Motley and Frank Yerby to stand on their rights as artists and to declare themselves free of the necessity of being "colored writers." It is perhaps even better if, like Frank Yerby, one can make a quarter of a million dollars out of this kind of freedom.

But it is a mistake to think that this kind of freedom is the best and the most rewarding that a colored writer can know.

It is also a mistake to think that it necessarily proves anything about his talent. There was a time when it did mean something rather important for the colored writer to win acceptance by denying his racehood.

There was a time, indeed, when he was compelled to deny his racial kinship. But that time is dead and has been dead for more than a quarter of a century. To ignore the racial experience now as material for literary expression proves only that talent is talent.

Colored life in America bodies forth all that America stands for. It is the compacted symbol of the struggle for realization of the moral ideal upon which America rests, and in modern times there is no more inspiring or dramatic theme than this struggle.

This push, this urge, this instinct for and toward the full

equality of man has been the single and the absolute force in all American history, and, more recently in world history. And the colored man in America represents it in all its thundering, heartbreaking, melodramatic appeal.

Wright Understands

Richard Wright is the only colored creative writer who seems to be aware of this. If any think that Native Son, for instance, is a particularization of one aspect of the peculiar race problem in America, then they have not read Native Son very carefully, nor with insight.

Now these considerations were called forth by a book and a letter. The book is U.S. Stories, edited by Martha Foley and Abraham Rothberg. It contains forty-eight stories, one for each of the states, and each supposedly representative of "the flavor, the feeling of life in the state as lived by its people."

The three stories dealing with colored characters set this poor essay of mine going, for it is these three stories that remind one again that colored material is, as I said earlier, the most dramatic the most rewarding and the most susceptible of varied and significant treatment.

For containing Faulkner's "That Evening Sun Go Down," Caldwell's "The People vs. Abe Latham, Colored" and Richard Wright's "Bright and Morning Star," the book is worth the price.

Another book which somehow fails to come off is "The Freebooters" by Robert Wernick, a war novel which is concerned with three members of a unit whose job it was to clear out any remnants of fascism left behind by the front-line troops. The house of the war takes them from North Africa, to Italy, then to the Riviera and Paris. Webster defines a freebooter as, "one who roves around for plunder or pillage," and the three friends (the narrator, the Negro, John Black, and Dibby) thus describes themselves.

"The Freebooters" is weakest in its characterizations. Most of the characters are overdrawn including John Black, who is stiff and unnatural, and whose motivations are not clear, especially in the end when he turns his back on his good friends. Dibby is fantastic and the narrator, a sensitive, cultivated man, seems out of place with both. Their cynicism, however, brings them together, and the venality and hypocrisy of their commanding officers are unlimited. Wernick has written some effective satire against the top brass although here again the individuals do not seem real.

The author's style is cramped and heavy and his dialogue artificial. The cover blurb describes his book as, "a bitter hilarious novel of the strangest army unit in the ETO," and bitter it is but far from hilarious. *The Freebooters* by Robert Wernick; Scribners; New York City; 1949; \$3.00.

sponds in his own way," her book begins.

It is of a South "haunted by its own guilt" that she writes, a South "firmly triangulated on sin, sex, and segregation," where "the white man's burden is his own childhood."

Miss Smith has much to say about the dominant Baptist-Methodist religious thinking that tacitly admitted racial segregation as a Christian practice and bred back-yard temptation and front-yard puritanism.

She has much to say about childhood, where a moral "two-level existence" begins after one has learned to pick out of life "those strains that have to do with color." She suggests that the mixed mother symbol of a white mother and Negro nurse has a schizophrenic effect.

She has much to say about segregation—about the small-town drinking fountain painted "White" on one side and "Colored" on the other. She gives much of the blame for fastening Jim Crow on the South to rich Southerners, aided by Northern Republicans bent on exploiting cheap labor.

"Woe unto them that decree unrighteous decrees, And that write grievousness which they have described," said Isaiah. "To turn aside the needy from

ing of enlightenment hath not come full dawn.

Today, "Even its children know that the South is in trouble. No one has to tell them . . . it is a vague thing weaving in and out of their play, like a ghost haunting an old graveyard, or whispers after the household sleeps—fleeting mystery, vague menace, to which each re-



Lillian Smith Prefers 'Freedom'

KILLERS OF THE DREAM. By Lillian Smith. Norton. 256 pp. \$3.

IN THE Book of Isaiah it is written, "He calleth to me out of Seir, 'Watchman, what of the night?'" *Post 10-30-49*
And "The watchman said, 'The morning cometh, And a new day.'" *Post 10-30-49*
In "Killers of the Dream," with the passionate fervor of a modern Isaiah, Lillian Smith writes of the South where the morn-

A Southerner Rejects 'Equality'

judgment, And to take away the right from the poor of my people."

Bitterly, but without shrillness—she is never shrill—Southerner Smith says: "They segregated Southern money from Mr. Poor White and they segregated Southern mores from Mr. Rich White and they segregated Southern churches from Christianity, and they segregated Southern minds from honest thinking, and they segregated the Negro from everything."

This "bargain" of segregation which she describes, in which the rich man is allowed to make money and the poor man to be superior to Negroes, is beginning to break down a little, she believes, but will never really crumble until people change themselves.

"The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand."

In the final pages of her intensely personal tract, Miss Smith devises liberal things, too, for liberals "are the carriers of the dream. They will make the future, or the human being will have none." She finds the concept of equality a false concept and a cul-de-sac. For it she would substitute "freedom," for "a sense of worth, freedom, esteem are what men want most in all the world."

If the Book of Isaiah is not all by one hand, neither is Miss Smith's book all of one key. In the beginning there is a poetic flavor to her prose. At another time there is a deliciously Uncle Remus quality. At the end it sounds a little like a commencement address, and readers may feel that she has weakened her book with her concluding embrace of the wide world.

But Miss Smith, whose 1944 novel, "Strange Fruit," has been purchased by 2,500,000 Americans and translated into 13 foreign languages, has written a book that will be talked about and perhaps taken to heart.—LEE GROVE.

New Book on Banneker Rated Best of Month

Forgotten Hero of Early America Pictured
by Shirley Graham; Hall of Fame Suggested

"Your Most Humble Servant," the amazing story of Benjamin Banneker, a free man and forgotten hero of America's early years, is a new book by Shirley Graham. It was released Oct. 17. The publishers are Julian Messner, Inc., 8 W. 40th St., New York 18.

This is a full length picture of the grandson of an African prince and an English servant girl. Without him, the nation's capital might never have been built.

Our knowledge of Banneker has heretofore been hazy, but under Miss Graham's skillful pen, he becomes a real personage. He was the publisher of an almanac which had a wide influence in Maryland and in Pennsylvania.

This gave Banneker much influence as the editor of a newspaper in that day.

Co-operated With Frenchmen

He co-operated with Major L'Enfant, the French engineer, in drawing up plans for the city of Washington and, upon some disagreement, Major L'Enfant picked up his drawing and went home.

The administration was in despair and the program would have to be done all over.

However, at the conference called to determine what ought to be done, the situation was saved when Banneker stood up and said if the government was satisfied with Major L'Enfant's plans he carried them in his head and he could reproduce them if given two or three days, and he did.

He was a giant man with a prodigious memory. He had to read an article only once, and it immediately was engraved on his mind so that he could reproduce it without any trouble.

Similar to Carver

As an astronomer and as a scientist, he reminded us greatly of George Washington Carver. He was shy, retiring, not aggressive like Frederick Douglas. Prejudice and ignorance of that day, the bluster of the slaveholders made him cringe and retire to his books.

Like Carver, he never married. To the public, who cheated him out of the money for his tobacco and sold the girl he loved into slavery, he turned the other cheek.

The reading of the story of Benjamin Banneker is a must. It is one of the two books issued this month that everybody should read. The other is "The Egyptian"

which is the Book-of-the-Month's Club's selection.

Proposed for Hall of Fame
Benjamin Banneker has been proposed as a candidate for nomination in the 1950 elections for the Hall of Fame by Julian Messner, Inc., publishers.

LOOKS AT BOOKS

Pittsburgh, Pa. Courier-Post, 10-4-49 Negro Woman Writes on Jews' Health

By HORTENSE KUNTZ LINTON

Interesting! Fascinating! Informative! J. Ida Jiggetts, author of "Religion, Diet and Health of Jews" (Bloch Publishing Company, N. Y., \$2.75), has written a unique and entertaining book which familiarizes us with many aspects of life among our Jewish population. Miss Jiggetts is a Protestant Negro social worker and she injects no personal opinion into her writing, merely reporting the facts as she has learned them from her research. This book should dispel much misinformation about many of the cultural patterns of Jewish life.

There is no Jewish race, say the anthropologists, but the Jews are people who practice Judaism; they are all over the world and accept many of the customs and habits of the other people in a given country. Many of the Jewish dietary practices were originated in ancient times as health measures.

The Jews had many periods of displacement and wandering and dietary restrictions such as prohibition of shellfish or eating meat and milk together aided their survival. The author discusses orthodox, conservative and reform Jews; the Sabbath, restrictions and their basis. The orthodox Jewish religion has governed Jewish dietary law throughout the ages. In comparing the diets of orthodox Jews and non-Jews in the same income group, on the whole the dietary laws have given a fairly well-balanced diet to the Jews.

This book contains an extensive bibliography and glossary which will be of great value to any student of Judaism. Many of us have heard or read such words as Yom Kippur, Torah, Shiva, Rabbi, Kasher and many others without completely understanding them. Miss Jiggetts explains their meaning completely along with the meaning and procedure used in rituals performed during religious holidays.

"Religion, Diet and Health of Jews" is a small book, but it is full of information. It will aid a great deal to the non-Jews' knowledge of Jewish life and encourage the interested to continue study. As is the case with other minority groups the Jews are often subjected to vicious propaganda and whispering campaigns.

J. Ida Jiggetts has made an excellent contribution on the credit side of the ledger by her impartial and intelligent treatment of the subject in her book.

GERTRUDE Martin

Haitian Folk Tales Are Relief From The Usual

"How the Donkeys Came to Haiti and Other Tales," is an unusual collection of folk tales of Haiti heard and retold by Gyneth Johnson. Several are reminiscent of English fairy tales but even these have an original touch.

Miss Johnson lived in a Haitian mountain village for two years and was often present at the gatherings at which these tales were told. The result is an entertaining book which children will find a welcome change from their usual literary bill of fare. The excellent illustrations are by Angelo di Benedetto.

"How the Donkeys Came to Haiti," retold by Gyneth Johnson; Devin-Adair; 23 E. 26th St., New York 10, 1949; \$2.50.

"Toward Better Race Relations"

The pioneering action of the Young Woman's Christian Association in adopting an Interracial Charter in 1946 has been widely acclaimed. It is good to note in a short volume published several months ago, "Toward Better Race Relations," by Dorothy Sabiston and edited by Margaret Hiller, that the YWCA is working earnestly to establish a fellowship without barriers of race.

"Toward Better Race Relations" is especially convincing as a report of progress made because it contains no false optimism nor any attempts to play down the difficulties which faced those in charge of the YWCA's program. Much of the information is presented in the words of women in the various Associations. As the authors point out the rate of change varied considerably just as did the situations in the different cities. The attitudes of the President of the Association and the Executive Director were found to be most important in determining what could be done.

In some instances where there were Negro branches Negro women opposed a program of greater integration since it deprived them of some administrative positions whereas in an interracial setup a smaller number would serve on the board and on committees. There was some of this feeling among Negro staff members also.

It is extremely encouraging to learn of the results to date of the YWCA's program and especially of the sincerity of most of the women who are working toward an integrated organization. The experiences related here should be of great help to individuals and organizations and the layman, too, will learn much of value.

"Toward Better Race Relations" by Dorothy Sabiston, Field Worker; edited by Margaret Hiller; The Woman's Press; 600 Lexington Ave., New York City.

Books Published Today

Chicago Student Publishes First Book Of Poems

PRAIRIE CITY, Ill. —(ANP)—

The first book of poems by Atlee Washington, young Chicago Negro, has been accepted for publication by the Decker Press of this city.

The volume, which is to be called "A Soldier's Sonata and Other Poems," was written for the most part while Mr. Washington was in uniform. Commissioned a second lieutenant on April 1, 1944, he served as administrative officer at Tuskegee Army Air Field from April, 1944, until his separation in November, 1946.

Born in Northport, Alabama, Mr. Washington, while still a child, moved to Chicago where he has since made his home. For the past 12 years, he has been employed as a postal clerk at the Chicago Post office.

Mr. Washington graduated from Roosevelt College in 1949. Last summer he attended the Bread Loaf School of English at Middlebury, Vermont. At present he is a graduate student in English at the University of Chicago.

"A Soldier's Sonata and Other Poems" reflects a wide variety of experience, including, along with the wartime pieces, a selection from poetry written over a period of 18 years, between 1930 and 1948.

Life of Negro Saint Epitomized in Book

NEW YORK (ANP)—"The Black Saint" is the title of a biography of Saint Benedict the Moor, recently released by the Dujarie Press.

A Negro, Saint Benedict was a member of a Catholic order, known as the Black Brothers. After his death he was officially declared a saint by the Catholic Church.

BETTER RIDING: The Pictorial Handbook of Horsemanship, by Ben Lewis, photography by André Du Rona (Lear, \$5).

THE EDUCATION OF FREE MEN: An Essay Toward a Philosophy of Education for Americans, by Horace M. Kallen (Farrar, Straus, \$5).

JOHN DRYDEN, Vol. I, edited with an introduction and notes by George Saintsbury (Wyn, \$3). One of two volumes containing the plays "Almanzor and Almahide," "Marriage a la Mode" and "Aureng-Zebe," part of the Mermaid Series of English Dramatists.

RELATIONS BETWEEN THE FEDERAL AND STATE COURTS, by Mitchell Wendell (Columbia University, \$4).

REPORT OF THE COMMISSION ON TECHNICAL NEEDS OF THE PRESS, FILM, RADIO, Following Surveys in Fourteen Countries and Territories (Columbia University, \$1.20 paper). A United Nations Educational, Scientific and Cultural Organization report.

THE TEARS OF THE BLIND LIONS, by Thomas Merton (New Directions, \$1.25). A collection of poems.

A TREASURY OF EARLY AMERICAN HOMES, by Richard Pratt (Whitely House, \$12.50). Reviewed today.

A TREASURY OF THE BLUES: Complete Words and Music of sixty-seven Great Songs From Memphis Blues to the Present Day, edited by W. C. Handy, with a historical and critical text by Abbe Niles, with pictures by Miguel Covarrubias (Charles Boni: Simon & Schuster, \$5).

S. ELIOT: A Symposium, compiled by Richard March and Tambimuttu (Henry Regnery, Chicago, \$3.50). A picture of the poet by his friends and admirers.

AN UNUSUAL COLLECTION OF RECIPES WITH A JUG OF WINE, by Morrison Wood (Farrar, Straus, \$3.50). A cookbook.

WINE JOURNALS, by Stuart Olivier (Duell, Sloan & Pearce, \$3). "A record of journeys in search of fine wines."

WRITING AND SELLING FACT AND FICTION, by Harry Edward Neal (Wilfred Funk, \$2).

REPRINTS. Fiction: Lady Afraid, by Lester Dent (American Mercury, abridged, 25 cents); Arizona Jim, by Charles Alden Seltzer; Awake to Darkness, by Richard McMullen; Shear the Black Sheep, by David Dodge; Wild Horse Valley, by W. C. Tuttle (Popular Library, 25 cents each); Fountain of Death, by Hugh Lawrence Nelson (American Mercury, abridged, 25 cents).

'KNIGHT'S GAMBIT'

A far different book about the South, Mississippi also, is William Faulkner's "Knight's Gambit." These six stories, or sections of the same story as the jacket refers to them, are concerned with crimes and how County Attorney Gavin Stevens, an old-world Sherlock Holmes, solves them for his own satisfaction.

Stevens, a Harvard Phi Beta Kappa, becomes a father confessor for his community, where violence occurs. Both Stevens and his nephew, Charles, who serves as his Watson, have appeared in other Faulkner books and were important characters in his latest novel, "Intruder in the Dust," from which Metro-Goldwyn-Mayer has just made a movie.

As in his novels, although fortunately not as often, the author sometimes buries his great story telling ability under a flood of obscurity, circumlocutions and just plain wordiness.

Since these stories were to be published together, it seems to me that a few of the repetitions about Stevens' education, erudition, Phi Beta Kappa Key and chess playing might have been omitted. As a character Stevens is at times too patronizing; his nephew is a worshipful listener but the average reader may not share his full admiration. Perhaps it is because Stevens is the central character of the title story, "Knight's Gambit," that I liked it least.

"Knight's Gambit" uses Negro indiscriminately with the upper and lower case "N," and also uses the word, "niggers," in the narrative. This is, I believe, as much the publisher's responsibility as the author's. And in the case of Mr. Faulkner, who revealed himself in no uncertain terms as a white supremacist in "Intruder in the Dust," the responsibility is all the publisher's.

"Knight's Gambit," by William Faulkner; Random House; New York; 1949; \$2.75.

Southern Colonial Schools

A DOCUMENTARY HISTORY OF EDUCATION IN THE SOUTH BEFORE 1860. Volume I: European Inheritances. Edited by Edgar W. Knight. ix+744 pp. Chapel Hill: The University of North Carolina Press. \$12.50.

THOUGH literacy was not essential to salvation in the Southern colonies, the colonists were not indifferent to education. They did, however, labor under severe handicaps. "Damn their souls. Make tobacco," had been the response of the King's Attorney General when urged to approve a grant for a college in Virginia. The church was the usual custodian of learning, but the Anglican establishment was too weak—certainly outside Virginia—to support any extensive educational efforts. An even more serious drawback was the sparse population, thinly scattered over the face of the land.

It is usually stated that the planters were unconcerned with the education of the poor and opposed to the education of slaves. There is truth in this assertion, but many schools for Negroes and Indians were established, often in collaboration with the Society for the Propagation of the Gospel.

Edgar W. Knight, Professor of Education at the University of North Carolina, is bringing together in five volumes the documentary evidences of Southern education before 1860. This first volume deals with the Colonial period. The field is treated broadly, in its informal as well as its formal aspects. Some of its phases, however, cannot be adequately documented. So much teaching was done by parents and tutors at home, so much in the ubiquitous but transitory "old field" school and so much under the apprenticeship system that no adequate picture can be formed by observing only the more obvious aspects of education. Some of the tutors wrote letters and kept diaries and many articles of indenture survive. The editor includes a fair sample of these, but the "old field" school vanished almost without a trace.

In that day of limited opportunities an education was the hallmark of social standing as well

as in Manhattan, his adoption of the members of a Cub Scout Den, the hurried action that results when Bixxy's message is discovered, how Bixxy and his new friends are honored, and why the general is even pleased that the message was not delivered.

As the Negro Sees Himself

THE NEGRO'S MORALE. Group Identification and Protest. By Arnold M. Rose. 153 pp. Minneapolis: University of Minnesota Press. \$2.50.

By BEATRICE M. MURPHY

DR. ROSE, who is Associate Professor of Sociology at the University of Minnesota, makes the first attempt to fill a significant gap in race literature with an analysis of Negro group identification and protest. When the group emphasizes common minority characteristics and gives great weight to common understandings, group identification, or morale, is high. When the group is so downtrodden or ashamed of its subordinate status that its members feel no kinship with each other save the common pressure from the majority group, morale is low.

Dr. Rose's central theme is that the trend among Negroes over the last forty years has been from low morale to high morale. Beginning with the days of slavery, he traces the development of group identification among Negroes and the factors which have served as blocks to this growth.

The author, whose books include "The Negro in America" and "America Divided," is aware that the subject is one which probably could be analyzed better by a Negro than by a white man. He points out, however, that no Negro to date has done so; Negro writing is largely protest writing. When Negroes have a chance to reach large reading audiences, they seem to feel their efforts should be directed toward furthering the group's cause rather than revealing

what goes on in the inner circle among its members.

DR. ROSE essays to penetrate the inner circle to discover how Negroes feel toward each other and themselves; their reactions to white people and to discrimination; techniques they have developed to combat injustices; the extent of anti-Semitism in the group, and the feeling of solidarity with other subordinate groups.

Today, he concludes, high group morale among Negroes is having an influence on race relations in the United States. In the Negro's battle for achievement of democracy and its concomitants, one of his chief supports is a feeling of strength and pride in his group and its cause.

GERTRUDE *Martin*

'Weddin' Trimmin's' Falls In Line With Pattern

"WEDDIN' TRIMMIN'S" by M. Virginia Harris is another novel about a light colored girl in the South. Like other fictional characters before her, Lucy Ellington, the illegitimate daughter of a Yankee scholar who had visited the community in the interest of sociology, is beset by problems. She is attracted to Bob, the son of the family in the Big House; she rejects the love of Calvin, a dark-skinned Negro with whom she was raised. Above all she seeks security as represented by a home and land. Like the girl in Cid Ricketts Sumner's novel, "Equality," Lucy's choice in the end represents a compromise.

Many books, fiction and otherwise, portray the mulatto as a weak vessel, a concept which suits white Southern thinking. "Weddin' Trimmin's" to some extent fits this pattern; certainly in the case of Alonza, whom Lucy marries, and his mother. The fair mother, although married to a well-to-do Negro, also fair, is so dissatisfied by her lot that she carries on a long-time affair with a white sewing machine salesman.

We do not share the publisher's enthusiasm expressed in the cover blurb for Miss Harris' grasp of the Negro dialect. As a whole the book has little to recommend it. "Weddin' Trimmin's" by M. Virginia Harris: The Exposition Press, New York City: 1949; \$3.00.

Correction, Please

The next to the last paragraph in last week's review of Florence Murray's "Negro Handbook, 1949" was badly garbed. It would take too much space to clear up here the three sentences which were there in part, but we hope our reader (s) realized something had gone wrong.

"Alien Land" As Guinea Pig

In Publisher's Weekly for May 7, promotion of Willard Savoy's novel, "Alien Land", was used as an example of advertising copy which conceals the essential theme of the book. In a later issue of PW, Franklin Spier, Inc., which handled the copy for E. P. Dutton, Mr. Savoy's publisher, takes exception to the charge of using evasive copy. Mr. Spier believes it would not have been wise to have described the book in the ads as the story of a mulatto and his problems.

African Mandates

Rayford Logan's history of African colonies under Germany's control before World War I which became mandates of the League of Nations was published in May by the Public Affairs Press. The title is "The African Mandates in World Politics."

"THE BELOVED WOMAN"

The idea for "The Beloved Woman" by Nancy Bruff was a good one but the author has buried it beneath a welter of sentimentality, improbable situations, and far-fetched racial notions.

When Mary Robins falls in love with her unknown correspondent the reader knows it is a Negro and waits to see what will happen. The letter writer is David, a Red Cap who once befriended Mary in Grand Central Station and whose letters have brightened her drab life. The shock is too much for her when he does reveal his identity and the final solution puts the answer to their problem several centuries in the future. Until then David tells her they can enjoy a rarefied friendship which even Mary realizes will be a difficult task.

Miss Bruff makes David thoroughly admirable although, like Mary, he is somewhat unreal, but she postpones the brotherhood of Man indefinitely.

"The Beloved Woman" by Nancy Bruff; Julian Messner, Inc.; New York City: 1949; \$2.75.

BOOK REVIEW

ANNIE ALLEN by Gwendolyn Brooks. Harpers, 49 E. 33rd St., N.Y. 60 pp. \$2.50.

By J. SAUNDERS REDDING

If *A Street in Bronzeville* indicated that the author, Gwendolyn Brooks, possessed valuable poetic gifts, her second thin volume proves them. *Annie Allen* had and detruding title for such a book is as artistically sure, as emotionally firm and as esthetically complete as a silver figure by Cellini.

Nor is the comparison so incongruous as it seems. The same liquid lyricism, momentarily held in delicate static poise, that informs a Cellini, informs the pieces in Miss Brooks's new work.

No one can cavil at a poetic talent that expresses itself with intensity, with a richness and aptness of imagery and with glowing warmth.

"What shall I give my children? who are poor,
Who are adjudged the least-
wise of the land,
Who are my sweetest lepers,
who demand
No velvet and no velvety
velour;
But who have begged me for
a brisk contour,
Crying that they are quasi,
contraband
Because unfinished, graven by
a hand
Less than angelic, admirable
at birth."

But when that talent devotes itself to setting forth an experience even more special and particularized than the usual poetic experience, then it puts itself under unnecessary strain. And this, I think, Miss Brooks has done in some of her pieces.

"Stand off, daughter of the
dusk,
And do not wince when the
bronzy lads
Hurry to cream - yellow
shining.
It is plausible. The sun is a
lode.
True, there is silver under
The veils of the darkness.
But few care to dig in the
night
For the possible treasure of
stars."

Who but another colored person can get the intimate feeling and the oblique bitterness of this?

The question is whether Miss Brooks, or any poet (now when so many people find modern poetry obscure and unrewarding) can afford to be a coterie poet?

The question is, further, whether it is not this penchant for

coterie stuff the special allusions, the highly special feeling derived from an even more special experience that has brought poetry from the most highly regarded communicative skill to the least regarded? No one wants to read a psychological treatise, or any treatise whatever for that matter, in order to get at the meaning of a poem.

It may be that I exaggerate this flaw in *Annie Allen*, for certainly it shows but seldom. But if I do, it is only by way of warning. I do not want to see Miss Brooks's fine talents hide themselves in the obscure and the too oblique.

Though Miss Brooks's style seems naturally oblique, she is at her best when she makes a frontal assault upon our senses. I wish there were room enough to quote the whole of "Manicule," for it is worth it, but perhaps the last four lines will do:

"Ready!... Aim!... Fire! The
glass eyes break. The red
Fat moves and melts.
Brows rise in lean surprise.
Bosom awakes. Maybe, she
says. She might. Well, possibly.
Well, call at nine
tonight."

When Miss Brooks succeeds as in "Manicule" and "The Anniad" and she does more often succeed than fail she is a glory to read and "a joy worth all thine enjoying."

One Of Alabama's Great

J. L. M. CURRY, SOUTHERNER, STATESMAN AND EDUCATOR; by Jessie Pearl Rice. King's Crown Press, Columbia University; 242 pages, \$3.50.

When a youth I visited Statuary Hall in Washington. Reading the name at the base of a figure in marble Alabama had placed there, I overheard an elderly man, also from Alabama, say, "It's a shame to have put Curry, an obscure Baptist preacher, who was not even born in Alabama, here in the Hall of Fame." This remark prejudiced my youthful mind against Alabama's choice in that immortal collection, and the prejudice was not dissipated for many years.

If, however, there should be a lingering doubt in the mind of any Alabamian as to the propriety of Alabama's selecting Dr. Curry, reading Miss Rice's biography will dispel any misgivings.

A biography properly presented should tell of heredity, early and late environment, driving purpose, failures, achievements, scenes in the subject's life suggesting drama, his religious beliefs, personality, physical appearance, and, above all, his sources of power noble and sufficient enough to justify a biography.

All these the author has given with good writing in a well documented book about a man who lived a vigorous and crowded life for 78 years. The sum of his activities in the days of the easygoing Old South, as discovered by Miss Rice with indefatigable research, in fact, seem unbelievable.

Though J. L. M. Curry in his day was known far and wide and was indisputably one of the greatest of Southern orators, little is known of him. As the author observes, "his story is entombed in old, seldom used books, in files of old newspapers, almost forgotten despite the fact his name is on a pedestal of a monument chosen by Alabama in Statuary Hall."

Perhaps we can believe that this is because of the modesty of a deeply religious man whose dominant purpose was to serve God and aid unselfishly with his best in the development of his country.

Here are the high flashes of Miss Rice's work around which she has woven brightly a story with correct and interesting description:

Jabez Lamar Monroe Curry was born in Lincoln County, Georgia, in 1825. He came with his parents to Talladega County, Alabama, when less than 13 years of age. Later he was graduated at the University of Georgia at the age of 18 and two years later received his law degree at Harvard.

He practiced law in Talladega for many years, beginning when that city was little more than 10 years old. At the age of 31 he was elected to Congress from the Seventh Alabama District. He became president of the Alabama State Baptist Convention. He joined a company of Texas Rangers in the Mexican War. In the Confederacy he rode with Joe Wheeler's cavalry as a lieutenant colonel.

He became president of Howard College at Marion and later was called to the presidency of the University of Alabama, which offer he declined. In his early 30s he was ordained a Baptist minister, but, although called to

the group which founded the Rockefeller Education Fund.
Dr. Curry was a passionate and dynamic worker throughout his career for Southern education, including the Negro, with whom he deeply sympathized. At his death at Asheville in 1903, the flags

fund at Nashville, a great Southern bene- faction. Jabez Curry with his rare talent for oratory was in all probability the only man who ever by invitation addressed the legislatures of every Southern state. In 1888 Grover Cleveland appointed him minister plenipotentiary and envoy extraor- dinary to Spain. He was later a member of

many great Baptist churches of the South, he never accepted a pastorate. After he had lived in Alabama for 20 history-making years he was called to the presidency of Richmond College, retaining always his love for Alabama, resign- ing there he became for 30 years the general agent of the George Peabody

of many Southern states were draped at half staff. Among the distinguished men and women who attended his funeral were J. P. Morgan, John D. Rockefeller, Jr., and Robert C. Ogden.

Miss Rice enlarges upon all these incidents—and more—in splendid style with a most readable account of a man now almost forgotten. Her book reveals honest, scholarly craftsmanship. She has made a contribution to Southern literature.

May the reviewer add a pathetic mention of the author. Less than a week after this book came from the press, Jessie Pearl Rice died in Griffin, Ga., on Sept. 11, 1949. Quite possibly she was too ill to see the manuscript on which she had labored for eight years appear in book form. A native Georgian, she was a graduate of Emory University and received a Ph.D. from Columbia.—THOMAS HUEY, SR.

Because Life Slips Away

Perhaps there is no more desirable quality in the world than simplicity, and it is implied honesty, sincerity, thoughtfulness.

Alan Paton has struggled in his novel about South Africa, *Cry, The Beloved Country*, for all these things, and they apply not only to his touching and revealing story, but to all the world, especially to our world of the South, of our own city of Birmingham with its mines of black gold instead of those of yellow gold around Johannesburg.

Like Johannesburg, Birmingham has labor problems, race problems, problems of youth's delinquency and of the punishment of crime. And, like that city in South Africa, Birmingham is caught in a crux of time and change in which all men are faced with those inner questions of moral and spiritual values out of which spring their actions to set a pattern of behavior, not alone for those who live and work beside them.

The murdered liberal in Mr. Paton's novel had thought through for himself a pattern of behavior that can well challenge the conscience of our Birmingham people. In his last piece of writing before he was murdered he had written:

"... I shall devote myself, my time, my energy, my talents to the service of South Africa. I shall no longer ask myself if this or that is expedient, but only if it is right. I shall do this, not because I am noble or unselfish, but because life slips away, and because I need for the rest of my journey a star that will not play false to me, a compass that will not lie. I shall do this, not because I am a negrophile, and a hater of my own, but because I cannot find it in me to do anything else. I am lost when I balance this against that. I am lost when I ask if this is safe. I am lost when I ask if men, white men or black men, Englishmen or Africans, Gentiles or Jews, will approve. Therefore,

shall try to do what is right, and to speak what is true."

Here is the simple statement of a creed formulated by a man "in conflict with his deepest soul." We are each in the same conflict. We too must make peace with ourselves, with the times in which we live. We are as lost as Mr. Paton's martyr if we put safety over justice, expediency above honor. However far one looks, the old familiar values still divide man's soul from his behavior. It could and must be otherwise if peace and sufficiency abide with us.

Shirley Graham's New Book Should Rate "Best Seller"

"The Story of Phillis Wheatley" by Shirley Graham, published by Julian Messner, Inc. 171 pages, Price \$2.75

REVIEWED BY CHARLECE HARSTON FOR ANP

Well-known Shirley Graham's life of Phillis Wheatley, which will be released Sept. 30, should be 1949's most popular non-fiction book for young people. Whether it will be a question—for while it's a delightful, short and easy to read book, it does not contain the fascination, adventure, and romance so loved by the advanced grade school pupils and first and second year high school students for whom the book was written.

Like the bashful girl and the cumbersome boy, unless it becomes a required classroom book for reading it might be overlooked for one with more color and imagination. However, once the book is picked up, the reader will find it extremely pleasant. Miss Graham uses her same simple and delightful style of writing as in "Dr. George Washington Carver, Scientist," which still maintains its rank on the list of best sellers.

Too many people know too little about the little girl who was auctioned off from a Boston slave block back in June, 1761, for three pounds (which to today with the devaluation of the pound would be equal to \$8.40). She was five, and very much a little savage, but 10 years later, through the coaching of young Mary and Nathaniel Wheatley, Phillis was skillfully translating Latin and had done Ovid. By this time most of Boston had heard of her poetry and refected, true Boston amazement over it. Phillis, still a slave, was received in the best drawing rooms in the city. Two years later she was honored in a way any girl in 1773 or 1949 would cherish—she was entertained in England by the Countess of Huntington and the lord mayor of the city.

In a day when the girl who could not read or write was more popular than the one that could, Phillis wrote poetry that stirred the imagination of the greatest men in our early American experiment. Boys and girls who have a special interest in history should be elated over the homage the slave girl received from George Washington, John Hancock, and Thomas Paine. "The Story of Phillis Wheatley" will be outstanding, too, because it will be the only book in circulation on the noted poet. Few early prominent Negroes have been so neglected by both Negro and white writers as Phillis Wheatley. The earlier books written on her or her poetry, including her own book, "Poems on Various Subjects," published in 1774, are in the rare book collection of libraries fortunate enough to own them.

Miss Graham says she does not believe so little has been written about the slave girl primarily because she was a Negro but because she was a casualty of war. However, we feel the author is being extremely modest for Phillis Wheatley was such a remarkable person that many writers and would-be-writers have perhaps been interested in using her as a subject but undoubtedly found the research too difficult. The records during the Revolutionary War period are hard to trace and exceedingly difficult to read. Miss Graham deserves much credit for her accomplishment.

The book carries a nice display of illustrations by Robert Burns, who is well known as an illustrator and portrait artist.

The author comes to the public far from being a stranger for many readers will identify her as the author of "Paul Robeson, Citizen of the World," "There Was Once a Slave, The Heroic Story of Frederick Douglass," and "Your Most Humble Servant, The Story of Benjamin Banneker."

Mrs. Brodnax Writes Book

Signs of Poems
The second book of Mrs. Jennie Sims Brodnax, "Lillies of the Valley" is now ready for public sale. It has been endorsed by Miss Helen Gardner, Director of Church Activities at Bellevue Baptist Church, and many other religious leaders throughout the country.

The poems are of Life, Love and Religion and give full expression of the inspiration of the author. They tell of her friends, family and the people she has met in the general run of her every day life, together with those about things which nature has provided.

Mrs. Brodnax is a native Memphian and has been a music teacher in the Memphis City Schools for twenty-nine years. Her church affiliations are too numerous to mention as she has always played an outstanding role in the Church activities of her own and other denominations.

She is chairman of the YWCA Branch and serves as Program Director of the Memphis Fine Arts Club and has two sons; Dr. J. P. Brodnax, who holds a chair at the Chicago College of Optometry, and William T. Brodnax, Machinist for the Firestone Tire and Rubber Company, and Assistant Coach of Melrose High Football Team.

The books are on sale at many of the leading Drug and Sundry stores of the city or may be purchased direct from the Broad Publishers, P. O. Box 870, Memphis, Tennessee. The price is \$1.00.

Another book by Mrs. Brodnax, "In His Holy Temple" will soon be off the press and ready for sale.

African Conflict

The Birmingham News
The Walled City by Elspeth Huxley. J. B. Lippincott Company; 350 pages, \$3.

Birmingham, Ala

The author of this book is married to a grandson of Thomas Huxley and according to the blurb on the book's jacket has "traveled through most of the world's highways and byways." These byways have included those of Kenya Colony in Africa, about which she has amassed a vast fund of knowledge. However, she has also spent much time in England, where her eyes and ears have been by no means closed. *Sal 3-19-49*

This story is the result of her observations of both African native life and the character of the yupical British civil servant. Her protagonists are two men serving the British Empire in Africa; men of utterly divergent personalities. One is an idealist, the other an ambitious martinet. The clash between these two temperaments, in a setting of the torred, witch-haunted African bush country, provides enough conflict and suspense to satisfy the most demanding reader. There are also a couple of wives to turnish further complications. *Sal.*

This novel was a selection of the Book Society in England. One can imagine its having a much wider appeal there than over here. However, if you like to read the sort of story that made "Beau Geste" popular,

and if you are firm in your conviction that there'll always be an England, this story may be just what you will enjoy.—Jack Lacy.

BOOKS AND THINGS

By LEWIS GANNETT

THE WOMAN WHO RANG THE BELL: the Story of Cornelia Phillips Spencer. By Phillips Russell. North Carolina. 299 pages. \$5.

IF THERE be any Tarheels among the damyankees who read this column on Memorial Day, let them take note. Here is the story of a woman born in New York City, taken to North Carolina as a baby, who came to play such a role in North Carolina that a Governor of the state listed her, in days when women were not yet admitted to the state university, as one of the three ablest citizens of the state.

Great Lady of North Carolina

Cornelia Phillips went to Chapel Hill, N. C., in 1826, when her father became a professor there; in 1855 she married a graduate of the university, who took her briefly to Alabama. Her brother was a state university professor, her son-in-law became one. But alone of the family, she remained in Chapel Hill through the dark years when weeds grew up on the empty campus, and when at last word came that the University of North Carolina might reopen, it was she who organized a parade and climbed into the belfry to ring the college bell that had long been silent. The first dormitory for women at the University of North Carolina was appropriately named after her. *Jun. 5-30-49*

She had a tart tongue and was a natural leader. Her biographer, a grandnephew, shares the family adoration of her; he sometimes exaggerates her ability to "see ahead of, around, and behind the things before her." In fact, a part of her talent lay in her identification with her environment. Toward the end of the Civil War she could write "If the Stars and Stripes again wave over this unhappy land, I, for one, shall want to leave it forever." Of course she did not leave it; she loved it too much. She was no woman to hold resentments, even against her neighbor, Ellie Swain, who fell in love with a Yankee general whose troops occupied Chapel

Hill, or against her brother Sam, who committed a worse crime: he became a Republican. But when she saw something wrong, she always set out to do something about it.

She Rang the Bell for the University

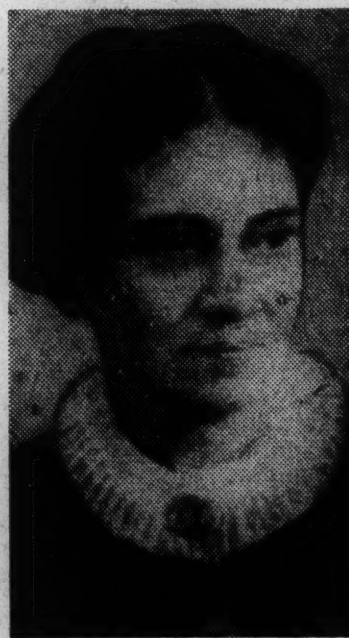
She rejoiced in the refusal of North Carolina students to attend the university after the Republicans took it over in 1869. In fact, through a column she wrote for "The Raleigh Sentinel," she led the boycotting forces. She wrote letters all over the state; she told an emissary of the Governor that the only hope for the university lay in resignation of the entire Republican faculty. She toiled, prayed and campaigned fervently for new funds and new faculty. And when, on her fiftieth birthday, she heard that the legislature had passed a bill to reorganize the university, she expected all of Chapel Hill to celebrate, and when the villagers took the news in silence, she rang the college bell, silent for five years, to rouse them. *5-30-49*

Two years later Cornelia, her daughter and a niece became the first women students at the university. It was something like the recent opening of University of Oklahoma classes to Negroes. The three females were strictly segregated in the rear seats, and instructed to keep quiet.

And Banquetted the Convicts

Five years later, in 1880, Cornelia led another local demonstration. That was the year when the railroad at long last reached Chapel Hill. Cornelia watched the Negro chain gang, a hundred strong, sweating in the red dust to lay the rails, and decided that Chapel Hill should give a dinner party for the convict builders of its railroad. The colonel in charge had no objection, but Postmaster Mickle and others objected. Cornelia, as usual, had her way. In the end Postmaster Mickle contributed two bushels of red apples to the party.

Cornelia was all her life an ardent and a colorful letter writer, and from the rich family stores of her letters her grandnephew, who in his turn is now a professor at her beloved university, has pieced together her story and the story of her days. Here appear bits of family accounts in war time; Cornelia's record of just who attended and who stayed away from the wedding of Ellie Swain and the Yankee General Atkins; her picture of the first Commencement after the restoration of the University—"750 fans in motion at once" (the Republicans had never been able to assemble a hundred). You see Cornelia stitching the banner for the Negro Fourth of July celebration in 1866—one side of it read, "Respect for former owners." the other "Our



Cornelia Phillips Spencer

thought that his business, his home, his money were not secure. He imagined whisperings, and gossip, and plottings against him. He feared that discovery of the lie he lived would bring ruin to him. *5-29-49*
 And yet, in spite of these fears, he went out of his way at times to assert that part of his nature which believed in social justice. He involved himself in a mill strike on the side of the strikers. He urged his half-white Negro friend to run for political office and

growing rapidly and offered opportunities to a clever business man. It was there in a predominantly Scotch-Presbyterian atmosphere, that Daniel hoped to live, not as a Jew, but as a Gentle. He prospered. He made friends. He joined the Baptist Church. He married one of the richest, best-family girls of the town. On the surface everything was the way he wanted it, but he was never able to escape his fears and anxieties. He always thought of himself as a stranger among barbarians. He tormented himself with the

By Burke Davis... 282 pp.
 New York: Rinehart and Company... \$2.75.

Reviewed by Sun
 DORIS SCHNEIDER
5-29-49

Through Cornelia you watch North Carolina change. In 1888 she wrote a state history textbook for use in elementary schools, and gave offense by saying in it that secession "was absurd on the face of it." ("North Carolina, as a matter of history, had never wanted to secede; but it also didn't like the idea of invasion.") It is the persistent spirit of Cornelia Phillips Spencer and her friends—with the happy accident of tobacco taxes—which has made North Carolina today the most progressive state in the South.

Carolina Ordeal
 BY PHILLIPS RUSSELL
 MY NAME.

helped him. These efforts which were inevitably unsuccessful took all his courage and increased the burden of his inner anxieties. The irony of Daniel's suffering is revealed to him after years of subterfuge when he discovers that the town has known all along that he was a Jew. That they liked him, loved him, respected him, is then of no importance to him. "Damn this town!" he says. "They've been watching me all these years, and talking."

The story of Daniel's agonies is convincing. The author, a newspaper man who has spent most of his life in North Carolina, has used his reporting skill to make both Daniel and the town he lives in vividly real.

Industrial Jobs for Negroes Increase in South

WASHINGTON—Industrial opportunities are increasing for Negroes in the South, but not at the same levels of employment as those available to whites, the National Planning Association revealed in a report made here this week.

The report said "It is clear that Negroes are doing less skilled work and rarely on the same jobs as white workers." It pointed out that a new International Harvester plant at Memphis will hire about 50 per cent Negroes.

The Planning Association said the South is becoming one of the Nation's leading manufacturing regions. The economic study and report of the South was made by a committee appointed by the NPA which investigated Southern industrial plants.

BOOK REVIEW

By J. SAUNDERS REDDING

Macamba is many things—an analysis of race and class prejudice in Curacao, a searching comment on colonialism, an exploration of folk customs—but essentially it is the story of a boy's search for a father.

It is in this search that the plexus of thought and emotion finds its excuse for being, and it is from the delineation of this search that the book derives its quality and its value.

Strange Heritage

Paul Hekke is the bastard son of a wealthy and powerful macamba—the term by which whites are called in Curacao—and a native girl who is the color of the island's earth. Paul's heritage was therefore strange and mixed.

He had his mother's warmth of spirit and his father's shrewd intelligence; but in a land where only white men are important both Paul's mind and spirit knew frustration.

Drawn to participate in the native culture, he was yet repulsed by its savage simplicity. Proud of the Jewish-Dutch blood that came from his father Willem, he yet felt inferior and an outcast among the macambas.

Thus there arises in him the basic conflict which controls his boyhood and his youth. First, he plunges rebelliously into the native folkstream, which is itself fed by the cultures of the ancient Indian aborigenes, the Hindus, the Spanish, the Portuguese and the Dutch.

He rejects the church, because Christ was a macamba. He apprentices himself to a witch doctor, but gives up in disgust at the chicanery and double-dealing. He learns the passionate carnal rites of the Balea di Tamboe, only to turn from them in revulsion.

As he grows older, women are easy for him—even the haughty macamba women—and he tastes the bitterness of self-indulgence. For a year he carries on an affair with Mercedes. When he discovers that she is a former mistress of his father's, he loathes himself.

Hates His Father

Meantime the heritage of the father whom he hates is also at work in him. He hates his father for being white, for being rich, for being powerful—things which, because he himself is a landskindern, he can never be.

Paul knows the irony of this. "Curacao for the landskindern. To hell with the macambas!"

Yet he does his best to emulate them, to make himself as much like one of them as possible. He likes blondes and redheads. He goes to school and competes with whites, hoping that his superior brains will elevate him to a plane with whites. He almost reaches

that plane, but not quite.

Just before the outbreak of the war, Paul wins a scholarship to a university in The Netherlands, and there he becomes a hero in the Underground. But this does not satisfy him. For five years he is gone, and he learns and suffers much; but he does not learn himself.

Back in Curacao, it takes a lovely Dutch girl, Doerga den Uyl, and a kindly priest, Padre Bernard, to teach him.

Only when he comes to see his father as a man like other men, a victim and not the master of his environment—only then does Paul discover a love and a meaning in life that transcends all barriers.

Macamba is simply and sometimes beautifully written. The reader, once finished with it, may not return to it, but it will linger in his memory.

WE BUILD TOGETHER

"We Build Together" a booklet by Charlemagne Rollins, published by The National Council of Teachers of English, should be invaluable for parents and teachers. It is "A Reader's Guide to Negro Life and Literature for Elementary and High School Use" and discusses the criteria for judging books about Negroes for young people. Since there is a limited number of such books and an even smaller number of acceptable ones, Mrs. Rollins has made an important contribution in preparing and discussing bibliographies for different age groups.

Mrs. Rollins suggests that often books which are not wholly acceptable to Negroes may be used paired with others to give a total picture and also to develop the critical sense of the child.

"We Build Together" is an extremely valuable publication and one which should simplify the choice of juvenile books for any adult who will take a few minutes to read it. Mrs. Rollins is Children's Librarian at Hall Branch Library and an instructor of Children's Literature at Roosevelt College in Chicago.

THELMA T. GORHAM
Jefferson City, Mo.
North, today.

Looks at Books

Miscegenation, It Seems, Is A Popular Subject for Books

CID RICKETS SUMNER in her latest book, "But the Morning Will Come" (Bobbs Merrill, New York, 302 pp., \$3), has attempted to write for a market which still appears to fascinate Caucasians the way a snake fascinates a bird. It is the market represented by the "race angled" story, most notable of which in recent years has been Sinclair Lewis' "Kingsblood Royal."

Mrs. Sumner, author of another age point, she writes deftly and dramatically novel, "Quality," has done with apparently sincere feeling an interesting job with a tabooed about the South today and a group subject. A Southern woman reared of people in it, whose lives are in the traditions of the South and warped and twisted in wool not of now a Northerner by residence, Mrs. Sumner still spends enough of her time in the South to write from the high eminence of a dual vant-

until she learns she is to bear apyring, outspoken New Englander child by a man with Negro ancestry, represents one vantage pointing questions and demonstrating in Mrs. Sumner's story. Jeffrey Yankee ways of thought and action, Wheeling, a likeable and down-to-had an answer for Bentley's dilemma earth rural school teacher—trained in a; but came to grips with a by "racial and wild ideas"—representing one of her own, sends another vantage point. Philip Chursten, Bentley's husband, who cloaked his fear and shame of his racial heritage behind a mask of hate, and his aunt, "Uncle Toms" of 'kerchiefed mam-Miss Kate, a tragic-comic figure, these characters are depicted with her heavy pancake makeup with genuine courage and concern and wigs to hide her yellow skin for themselves and for the circum-and krinkly hair, are a part of stances of which they are victims. the dilemma that Bentley had to As a narrative, "The Morning face. Miss Stackbridge, the clever, Will Come" may not be numbered

among the most powerfully-written novels of 1949 and it may not be a selection of any one of the country's numerous book clubs. But for many of you who read it, it will be a book with whose characters you can identify yourselves and establish commonality—in all of the many-faceted and explosive situations which contribute to America's so-called "race problem"—in the South, as well as in the

GERTRUDE

Martin

Presenting A Round-Up Of Several Recent Books

A NUMBER of excellent books have appeared in recent months which limited space makes it impossible for us to review except briefly.

"Discrimination and National Welfare", edited by R. M. MacIver, is a series of lectures in a course, "The Costs of Discrimination in the United States", presented at the Institute for Religious and Social Studies from November 1947 to February 1948. The 11 lectures were given by well-known authorities in the field: Roger Baldwin, Adolph A. Berle, Jr., Robert C. Weaver, Theodore Brameld, Milton R. Knovitz, John La Farge, S. J., R. M. MacIver, Ira De A. Reid, Robert K. Merton, Herbert R. Northrup and Elmo Roper.

Chicago Ill.
Set. 6-4-49
The People Know Best

This small book by Morris L. Ernst and David Loth is subtitled "The Ballots vs. The Polls", and it points up the dangers to the freedom of choice of the electorate if the present methods of poll-taking are not radically revised, and if the press and radio fail to live up to their responsibilities. The authors have faced a question which is of the greatest importance in this democracy; their conclusions are thoughtful and deserve attention. "The People Know Best" is a short book (169 pages), and a very timely one.

"Female Persuasion"

This unusual book considers the careers of six women who lived in the nineteenth century and were outspoken advocates of freedom for women even then. The six are Catherine E. Beecher, daughter of Lyman Beecher who founded a school for females in Hartford; Jane G. Swisshelm, a journalist; Amelia Bloomer, fighter for temperance and dress reform; Grace Greenwood; Sara J. C. Lippincott, writer and Washington correspondent; Louisa S. McCord, Southern apologist, and L. Maria Child, strong abolitionist.

"Female Persuasion" tells much of the lives of these six "strong-minded" women and of the period in which they lived.

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In the Magazines

"The Color Line in Fraternities" by A. S. Romer in the June Atlantic Monthly tells in detail just what happened at Amherst when a Negro was pledged to Phi Kappa Psi. An alumnus of Amherst, a member of Phi Kappa Psi, Mr. Romer is head of the corporation which owned the chapter house at Amherst. Mr. Romer is Director of the Museum of Comparative Zoology at Harvard University.

"The House That Joyce Built", the story of the growth of the Glidden Company in the May issue of Fortune features a picture of Dr. Percy Julian of Chicago, chief of Glidden's soy-bean research.

"South Africa's Dixiecrats" by Thomas Sancton in the Nation for May 28 points up the parallel between the treatment of natives in South Africa and that of Negroes in the United States.

The American Negro

THE NEGRO IN THE UNITED STATES.

By E. Franklin Frazier. The Macmillan Company. \$8.

THE efflorescence of studies in race relations during the past decade reflects the growing recognition that the

problem that besets minority groups epitomizes the tensions between formal adherence to democracy and the underlying social conditions which breed prejudice and discrimination. It is not surprising that the best work has been concerned with the role of the Negro in American life, since this is the most glaring example of discrimination. Professor Frazier of Howard University has been an important contributor to such work, "The Negro Family in Chicago" and "The Negro Family in the United States" having earned well-merited recognition. "The Negro in the United States" is indicative of the widening of his horizon, which now encompasses nothing less than the total experience of the Negro in America.

Studies of the Negro have fallen into two main groups—those which are analytical, focusing upon the socio-psychological consequences of the Negro's problematic position in the American social structure, and those which hew to a straight historical line. Myrdal's and his associates' "American Dilemma" was a combination of the two types, and it is well to note that it could have been written only as a cooperative effort. Professor Frazier's new book is a prodigious one-man effort, and its defects must be viewed in the light of the herculean labor which it demanded.

Professor Frazier has packed within 700-odd pages an overwhelming wealth of data, so varied and comprehensive that in the future this work will be turned to as an important sourcebook. However, in so far as his purpose was to make an original theoretical contribution to the sociology of race relations, he has fallen short of his goal. Perhaps the major reason for his failure lies in the inadequate theoretical framework of his study. The concepts he employs, such as accommodation, assimilation, and acculturation, are worn thin with usage. They hardly help to illuminate the vast amount of his material. The result is that for long stretches the work sinks to the level of a compendium, facts

and Class in a Southern Town." At many points Professor Frazier displays an excellent intuitive use of such modes of analysis, but his failure to make the concepts methodologically explicit blurs much of the material he discusses.

When dealing with social structure Professor Frazier presents a cohesive institutional picture of the role of the Negro in the old South, but the nearer he runs into the most trouble in his use of class categories, a stumbling-block for sociology in general. Rather uncritically he takes over Davis's and Gardner's concept of class, developed in their study "Deep South." The split between the social and economic aspects of class determination becomes unmanageable for the wide range of phenomena with which Professor Frazier deals. In describing the class structure of the Negro he unwittingly applies different criteria for different strata of the structure, with confusing effects. In attributing overwhelming importance to the effects of urbanization in changing the Negro's outlook, Professor Frazier implies that this was a uniform process rather than a varying one. The fact that urbanization at the turn of the century did not have the same objective results as that which took place during the past war is overlooked. We get too strong an impression of homogeneity in outlook among Negroes. There is such homogeneity on the most general level in that Negroes all suffer from deprivations, but it is not found in attitudes which grow out of intra-group relations. When Professor Frazier does pay attention to differences in attitudes he is acute, especially when he deals with the changes in Negro leadership patterns since the Civil War. He very neatly relates such changes to the stages of development of the Negro community and the existence of different kinds of communities at the same time.

Professor Frazier never resorts to the verbiage of moral uplift. His criticism of the injustices which the Negro has had to endure flows directly from the factual material at hand. Since this ma-

terial is presented with the full integrity of responsible scholarship, the indictment of the dark stains on American culture stands out all the more sharply. Perhaps he underestimates the barriers which must be leveled before full integration of the Negro into American society is achieved. He points out the great progress toward such integration which has taken place since the Civil War but seems to overlook the fact that with such progress comes a corresponding precariousness, as twentieth-century experience has unfortunately proved. We cannot rely upon the idea that social development is unilinear but must rather make every effort to establish, through intellectual endeavor, the basic conditions for the solution of social conflict. Out of such work can be forged the weapons to be used in social action.

J. F. WOLPERT

DUSTIN REE THE NEWS

By LUCIUS HARPER
Here's A Book

That Answers
Color Questions

WAY BACK in 1926 when I chanced to be in New York on a newspaper mission there was a great uproar in Negro social circles throughout Harlem about a book, "Nigger Heaven," which just had been issued. It was a sort of burlesque or satire on the Negro aristocracy of that city, and was authored by a white man who had cleverly wormed his way into colored society—evidently to



Lucius Harper

Urban League Frolic at Manhattan Casino and sought to talk to

gain his material at first hand—though courtesies shown him by the late Lelia Walker, daughter of Mme. C. J. Walker of hair refining fame. He was Carl Van Vechten, now very wealthy in his own right. At that time, I met Van Vechten at an aristocracy he had so frankly year. Along with the crowd, I learned to dislike him friends came to his rescue and expurgate the naughty titled the period. If we did not accept the book a rather decent interpretation of one

side of Negro social life in a large colored city, and that it should be accepted as a literary contribution to the period. If we did not accept the book a rather decent interpretation of one

surely did, for he has remained weight is so heavy as that of friendly and very helpful and im-guilt. The Negro is in the com- portant to democratic principles fortable position of being sinned ever since. He has established the against. He can therefore feel free James Weldon Johnson collection and gay, knowing that he has done of Negro literature at Yale and no wrong. But I, a white, belong- brought together much valuable ing to an insufferably dominant material for the student of his- and domineering race, must shrink tory that would have been scat- to the soul whenever a Negro is tered and lost were it not for his lynched in the South. So guilt- kindly interest and personal in- ridden am I as a white that I vestment. Recently, we ran into shrink even when a Negro is re- him doing a good job in the liter- fused a room at a hotel. I close ary mart.

ESLANDA Goode Robeson, wife of Paul Robeson, had express- ed to Van Vechten in conversa- tion her desire to introduce her own Negro people to her fellow white countrymen, and the rest of the world, after the manner in which Pearl Buck had introduced the Chinese people to the world be- through her popular book "The Good Earth." Van Vechten caught the point. "When I casually men- tioned this ambition to a very understanding friend, Carl Van Vechten," Mrs. Robeson writes, "he promptly made another of his characteristically generous and practical gestures; he arranged a dinner party at his home at which Paul, Pauli (her son), and I met Pearl Buck and her husband, Richard Walsh. Since then a lot of things have happened between us, all good things, to the high point of our writing this book together."

The book Mrs. Robeson refers to is entitled, "American Argu- ment" and is the work of both Pearl Buck and Eslanda Robeson, penned in conversational style— Pearl interviewing Eslanda and vice versa—and it "bars no holds." It is extremely rich and fascinating in subject matter, dealing with almost every problem, color prus- cription and otherwise, that tor- ment Americans today for solu- tion. Pearl Buck does not shield her feelings, or hide her shame of being a white woman compelled to live and rear her children in a land of prejudice and discrimina- tion, and likewise Eslanda Rob- son reveals an amazing knowledge of what color prejudices and other attendant evils are doing to retard the advancement of America's religious, political, econ- omic and cultural systems. In this "talk book" Miss Buck comes to what Negroes may view as a rather startling confession. She says:

"In addition to our being wom- en, Eslanda is a Negro and I am a white. We suffer from these distinctions, she in her way and I in mine. Had I the chance to be born again in the flesh, I would at heart choose not to be born white, because any informed, in- telligent, and feeling white person cannot be wholly comfortable as an American. The absurdity of his position prevents sound sleep. The weight of silly prejudice falls upon the white, not upon the Negro. No

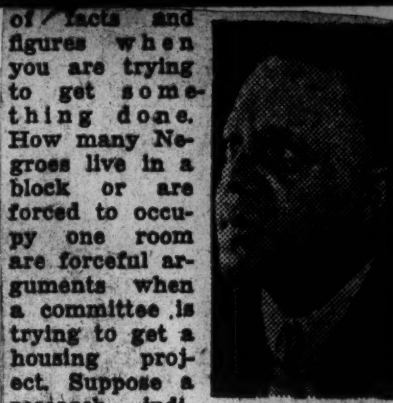
ask God's forgiveness upon the sinners, who are my own kind. Nay, even more fantastic, I must needs suffer when British and Dutch airplanes bomb the wretch- ed houses of people in the colonies, and this is partly, at least, because the British and Dutch happen to be white, and people they are killing happen to be dark."

MEN have written many books on how America looks to them, but here are two women at the spy-glass, as mothers, as Ameri- cans, as world citizens, and above all as human beings. Their range of topics is wide, marriage, the education of children, the organi- zation of home and career, wom- an's place in the local and national community, women in politics, our government, the hopes of the world. Often they agree, some- times they disagree sharply; throughout it is a firm, but friendly argument. And back to Mr. Van Vechten who caused these two charming women, one white and one colored, to meet on terms of complete equality, a council out of which this splendid book was born; we forgive him for causing so many torrid arguments of yesteryear, and thank him for giving us "American Argument" of today. We recommend it most highly.

The book is published by The John Day Co., 62 West 45th St., New York, N. Y. Price: \$3.00.

CAYTON
Recommends Frazier's
Book
White People Sit
Up and Take Notice
by MORACE CAYTON

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier. — The Editors.)
A LOT of people claim that there have been too many studies of the Negro; that Ne- groes have been searched and re- searched until they are sick and tired of it. Personally, I don't go along with this argument. It is a damn good newspaper story.



Mr. Cayton

of facts and figures when you are trying to get some- thing done. How many Ne- groes live in a block or are forced to occu- py one room are forceful argu- ments when a committee is trying to get a housing project. Suppose a research indi- cates that the tuberculosis rate among Negroes is higher. Well, that's the only way Negroes are going to get more beds in more hospitals, or for that matter in some South- ern communities, even a hospital bed. And 21-49

I DON'T THINK that the ar- gument held then, nor do I think it does now. With the tense in- ternational situation and threat of war, I think Negroes can not only hold their own but have a good chance of bidding for better jobs. And 5-21-49

of this brings me around to talking about Dr. E. Franklin Frazier's new book, "The Negro in the United States." In this work Frazier tells it all. But he tells it in a way that will make every white person sit up and take notice. The book will also make many a Negro do a little stocktaking: this isn't a bad thing either, by the way.

A word or two about Frazier. Without a doubt he is one of the great scientists in the social field. He writes about Negroes because he is interested in that problem, being a Negro himself. But he can and has written about other peoples.

HE STUDIED THE Danish people on a grant from the Amer- ican-Scandinavian Foundation and has made researches in Bra- zil and the West Indies. He not only has gotten around but he knows what he is talking about. As for teaching, Frazier has taught colored students and white students from Tuskegee to the University of Columbia. He was elected president of the American Sociological Society, not on favor but by virtue of sheer ability.

But besides being a social sci- entist Frazier is something of a

man. He has not taken this jim-crow thing lying down. Stories about him are legion. He is supposed to have broken up the projector in a movie house when they insisted on showing the anti-Negro film, "Birth of a Nation."

He is supposed to have refused to pay a special tax when teach- ing at Tuskegee in spite of the fact that most or all of the other teachers did. He refused be- cause he was not allowed to vote.

he refused to use the back door at a white hotel in Atlanta, Ga. Whether all or any of these stories are true I wouldn't know. But I do know that any time you have so many stories all along the same line about a man it tells you something about him—where there is smoke, there is bound to be a little fire.

This is not a book review of "The Negro in the United States." All that I will say is that it cov- ers the entire history and present position of Negroes in America. You can look for a book review later in the book review section. I am trying to pay tribute to one of the great scholars which we and America have produced.

The second argument about writing about Negroes that many make is that all these studies just gather dust on some library shelf. Lots do; that's a fact and perhaps they should. But this one will not I bet. Many stu- dents, white and black, will read and re-read it and to their great benefit.

Journey South. in Blackface

IN THE LAND OF JIM CROW.

By Ray Sprigle, with a fore- word by Margaret Halsey. . . . 215 pp. . . . New York: Simon and Schuster. . . . \$2.50.

Reviewed by WORTH TUTTLE HEDDEN

I N THE summer of 1948 Ray Sprigle, Pulitzer Prize winning reporter for "The Pittsburgh Post Gazette," cropped his hair close, tanned his skin, and set off with a bona-fide Negro on a four- week tour of the Deep South. Pre- viously Mr. Sprigle, in search of facts, had posed as a black-market

butcher, a coal miner, a state hospital attendant, and the deci- sion to "pass" for colored in order to seek "the worst . . . in the way of discrimination and oppres- sion of the Negro" seemed at the time just another self-assignment for "a darn good newspaper story." But mutation from a dominant to a subordinate race involves more than superficial make-up. Mr. Sprigle—"quit being white, and free, and an American citizen . . . became black, and in bondage— not quite slavery but not quite freedom, either, [his] rights of citizenship extending only as far as the nearest white man said they did."

Ignoring Virginia and North Carolina, "where the greatest progress in civilized race relations has been recorded," he spent most of his time in Georgia, Alabama and Mississippi. He traveled Jim Crow in trains, buses, trolleys, taxicabs. He ate greens and corn pone in the dilapidated cabins of Negro sharecroppers, learned of assembly-line hot biscuits in the beautiful homes of Negro intelli- gentsia. He visited Negro schools. He talked to Negro teachers, racial leaders, professional and business men, housewives, farm owners and tenants, to the families and friends of murder victims—those killed in cold blood and those just as surely killed by closed hospital doors. He discovered that "every Negro in the South is afraid of the white man," that though mathe- matically the chances of a Negro's being killed in any given year are about one in a million, the chances of his being roughened up and beaten are in direct ratio to his unwillingness to take insults meekly, without protest or visible resentment. Briefed by his pilot in the observance of interracial etiquette, in his few encounters with white people he had no trouble but the agonizing nervous tension.

Had Mr. Sprigle become impli- cated in a personally dangerous crisis while costumed for his other fact-finding roles, he could have stepped from his part to safety. As a professed and accredited Negro in the South he had no such re- course. It is this fatal branding, necessitating the tyro's (when it hasn't become second-nature)

Such spot- from the legal angle. However, show that the South is not an opaque solid but is composed of white and col- ored individuals, just and unjust, wise and foolish, and that between certain of these individuals there is a rapprochement aliens cannot understand which might explain something else Mr. Sprigle cannot understand—why the Southern Negro does not hate the Southern white man.

Mr. Sprigle's mentioning with surprise the little gardens of tol- erance and justice in the wilder- ness of the Deep South, the Southerner pointing with pride to this well-to-do Negro, these Negro voters, this school providing equal education, this fair-dealing land- lord, do not brighten the picture

WORLD OF BOOKS

There Is No 'Solid South,' Says Key

SOUTHERN POLITICS, by V. O. Key, Jr.
Published by Alfred A. Knopf; 675 pp.

"Southern Politics" is destined to be an important source book for all persons interested in the subject. Henceforth no one will be able to say he has made a serious study of politics in the South without having read the fruits of this study made by Mr. Key and others under a grant made for that purpose to the University of Alabama by the Rockefeller Foundation.

"Southern Politics" is the first volume given entirely to a study of the subject that the author calls the South's No. 1 problem, politics. There have been other books that touched upon politics in Dixie, but none approaching this one in thoroughness or scope.

It will be a controversial book, however. No one can write upon a subject so touchy in the South as politics without arousing some degree of heat. No matter how dispassionately or objectively one may view the subject, it is impossible for a conscientious writer to avoid conclusions to which some persons will not take heated exception.

Prof. Key for the most part has taken a detached view of his subject. He and a staff of assistants went throughout the South, getting authentic information and sounding out sentiment on the spot. They approached their subject understandingly. For Professor Key, although now chairman of the department of political science at Yale University, is a Texan by birth, and most of those who assisted in the survey or its direction were Southerners. Numerous maps, tables and statistics support their findings.

What did they find? For one thing, that there is no "Solid South" except in its concern with the race question. On no other issue does the South unite. That issue, Prof. Key believes, underlies every phase of Southern politics. When the race problem is not itself a campaign issue, it still colors the situation. "In the final analysis," says Prof. Key, "the peculiarities of Southern white politics come from the impact of the black race."

It is that impact, as he sees it, which has led to the one-party system in the South, to the dominance of Southern politics by the black belts of the Southern states which have always been able, in emergencies, to gain support from industrial conservatives or fearful non-black beltiers and thus retain their control. The Southern demagog, as he sees it, is a product of the system where, in the absence of any vote-arousing issue but the one, candidates often substitute spectacular personalities for statesmanship.

Prof. Key, however, is not so discouraged about Southern politics as some other observers and students have been. With the relative decrease of Negro population and the growing enlightenment of both whites and Negroes, he has hopes of a break in the strangling one-party system. That break, however, will not come out of beating the drums of racial reaction.

He thinks little of the Dixiecrat movement.

(And thereby his book will arouse the ire of many.) "The Dixiecratic movement," he thinks, "may turn out to have been the dying gasp of the old South." He accuses the States' Rights conference at Birmingham of adopting a "mendacious" declaration of principles. In another place he refers to anti-civil rights as a "spurious issue."

It is inevitable that a book on Southern politics written in a time of considerable turbulence should not be able in all respects to keep up with changes. Alabamians will regret that while the book makes note of the Federal Court decision invalidating the Boswell amendment, many other passages were evidently written earlier and leave the impression that Alabama voter registration is governed by the amendment. But that sort of error was perhaps unavoidable. The study's high general worth does not suffer by thus being dated.—J. F. ROTHERMEL

Dying Gasp of Old South

Death Rattle Is Heard In Dixiecrats' Failure

By Vernon Butler

SOUTHERN POLITICS. By V. O. Key, Jr. 675 pp. Knopf. \$6.

SOUTHERN politics, a hoary patient with an erratic behavior pattern, has been thoroughly examined and the diagnosis is that his condition is bad but not hopeless.

The doctor doesn't say so, but there is a strong hint that the patient should see a psychiatrist. Considerable evidence points to an anxiety neurosis tormenting white voters. The specter of the black man casts a shadow over all other factors in this examination of the South's political structure by Dr. Key.

Key, a native of Texas, is now chairman of the department of political science at Yale. He directed an intensive study of politics in the South by a corps of fellow experts while on leave at the University of Alabama in 1946-48. The project was financed by the Rockefeller Foundation.

The author concedes that a variety of elements combines to color the complex subject. But the dominant colors, he says, are black and white, and it is the black that influences the behavior of the white.

He uses numerous charts, graphs and tables of statistics to support his contention that the

contest within the Democratic Party in the South is between the wealthier, conservative whites of the Black Belt and the more radical hill-country residents.

A Chance in '90s

EVEN though the Black Belt whites are a minority, Dr. Key claims that their unity and political skill have enabled them to impose their will on the majority by raising the issue of white supremacy whenever their control has been threatened.

They have, in a sense, managed to subordinate the entire South to the service of their peculiar local needs," he concludes.

Dr. Key devotes considerable space to the Populist revolt of the 1890s. Here was an opportunity, he says, for a two-party system to gain a foothold and give the masses of poorer farmers and urban citizens an organization with which to battle the "plantation economy" conservatives. But the latter raised the black versus white issue so effectively, Key maintains, that the agrarian radicals were beaten and forced to return to the Democratic Party.

The New Deal was the second great upheaval to force the South into a crisis, according to Dr. Key. He says its liberalism so

repugnant to the ruling group, finally caused the revolt of the "Dixiecrats" in the 1948 presidential election. The failure of that movement makes the author wonder if it was not "the dying gasp of the Old South." At any rate, he says, the conservatives were not able to deal as effectively with New Dealism as with the Populist movement.

Byrd a Power

POLITICS of the 11 States that formed the Confederacy is analyzed in detail in the book. From their general characteristics, Key classifies the States roughly as follows:

Florida, Alabama, Arkansas, South Carolina and Mississippi are "multifactional" States. In all of them politics disintegrates into splinter factions within the Democratic Party. Campaigns are decided largely by irrelevant factors—but, except in Florida, with a weather eye cocked on the Negro.

The presence of a large number of Republicans causes more stability among Democrats in Tennessee, Virginia and North Carolina. The political organizations of E. H. Crump in Tennessee and Senator Harry Byrd in Virginia also tend to solidify opposition Democrats. Dr. Key calls the Byrd organization "the most thoroughly disciplined State political machine in the South."

In Georgia, the strong personal following of Gov. Herman Tammage forces the opposition to unite and give that State a sort of "dual factionalism." Louisiana is similarly classified because the fight is usually between friends and foes of the late Huey P. Long.

Texas, in a class by itself, has developed in recent years a contest between liberals and conservatives more sharply defined than in most other Southern States.

One Common Cause

ON THE national scene the "Solid South" is not so solid as might be supposed, says Dr. Key.

After an examination of the voting records of Southerners in Congress, he concludes their solidarity exists primarily for the purpose of preserving the right of the South to deal with the race question as it sees fit. On national issues not concerned with race, he finds less unity among

the Southern lawmakers.

Dr. Key sees serious obstacles to a growth of Republicanism in the South. He contends its leadership is not effective.

The author's charts show that Southerners are more apathetic in exercising their right to vote than other Americans. Isolation from Presidential elections by the nature of one-party politics, and suffrage restrictions such as the poll tax, literacy tests and the white primary, are listed as major reasons for this apathy.

Increased activity by labor unions should result in more urban workers voting, the author believes. Their vote, with the Negro's, should add to the strength of liberal opposition to the ruling conservatives, he says.

A Hopeful Sign

"SOUTHERN Politics" closes on a note of faint optimism.

"The potentialities in national politics of a South freed from the restraint of the Negro and of the one-party system are extremely great," says Dr. Key.

He believes that the degree of conservatism that prevails in the South can be maintained only by "frightening the masses with the Negro question." The "Dixiecrats" couldn't frighten them, he says, and that is a very hopeful sign.

If the Democratic Party continues to veer leftward and the industrial and financial interests in the South continue to grow, added strains will be placed on the one-party structure, according to Dr. Key.

"Yet, until greater emancipation of the white from the Negro is achieved," he says in conclusion, "the Southern political and economic system will labor under formidable handicaps. The race issue . . . thus must be considered as the No. 1 problem on the Southern agenda. Lacking a solution for it, all else fails."

By The Associated Press

Views and Reviews

The Courier, Pittsburgh, Pa. Sat. 7-9-49
Josephson's Book on Roosevelt Is Called Sensational

(This column represents the personal opinion of Mr. Schuyler and in no way reflects the editorial opinion of The Pittsburgh Courier.—The Editors)

It has been my good fortune to read almost all of the really critical analyses of the life and works of our deceased Chief Executive, Dr. Franklin Delano Roosevelt. But I have read none quite so sensational as "The Strange Death of Franklin D. Roosevelt," by Emanuel M. Josephson (\$3. The Cheyney Press, 127 East Sixty-ninth

Street, New York, N. Y.). It is a work written out of malice with pen dipped in acid but it is bursting with facts, and even an ardent lover of Dr. Roosevelt is bound to waver in his affection when confronted with them. Those who viewed him realistically cannot quarrel with Dr. Josephson when he declares:

"It is questionable whether in all history a nation has been more completely flim-flammed than in the matter of the supporters and objectives of President Franklin Delano Roosevelt."

* * *

LITTLE OF THIS work deals with the singular circumstances surrounding Roosevelt's death and his suspiciously hasty interment. Josephson's main thesis is far broader and, indeed, ranges over the entire world. Put briefly, the author holds that America is and always has been ruled by an inter-related clique of well-placed families, of which the Roosevelt family is one; that Roosevelt was directly related to half the other Presidents, including U. S. Grant and Jeff Davis; that the ultimate aim of this dynasty is to destroy democracy and set up an American monarchy, and that by the alliance between the Roosevelt-Delano dynasty and the vast Rockefeller-Standard Oil world interests their control of the earth is in sight. The author rightly sees that this is the stake in the current struggle between the Stalinist dictatorship and the American "democracy" slated to culminate in World War III. The people, for whom the Soviet and American autocracies

publicly shed tears, do not figure in this except as slaves and cannon fodder. Even their so-called labor leaders are chiefly sinister stooges of the dynasts.

* * *

DR. JOSEPHSON is convincing as a physician discussing the physical and mental health of FDR. It seems that not only was Roosevelt's "physical and mental health seriously and permanently impaired" by his attack of infantile paralysis, but he began to suffer from minor paralytic strokes as early as 1937, which continued up to the time of his death. Even his speech was affected by them. Often he "rambled along mumbling a series of disconnected sentences . . . President Roosevelt was dying on his feet." Since Roosevelt's waiter in the Russian Embassy at Teheran was a disguised Soviet physician, the author suggests that he was poisoned there. Churchill almost died after that conference and FDR's doctor, Watson, passed away en route to the U. S. A. "Roosevelt was extremely ill on his return. He was unable to walk unassisted, and never recovered his strength. His disability bore a striking resemblance to poisoning with a form of curare, an Indian arrow poison that had engaged the interest of Russian scientists. He wasted steadily thereafter."

* * *

OWING TO THESE serious disabilities, the author asks "What did happen to Roosevelt? Who was it that campaigned and was re-elected in 1944? Was it a double? In October, Admiral McIntyre did not expect Roosevelt to last more than six months. Not only was Roosevelt's body not embalmed, but in less than four hours it had turned black, a reaction that occurs among other cases, in event of arsenic poisoning," according to Dr. Josephson. He points out that "no autopsy of Roosevelt's corpse has been made to this date," despite the requirements of the law. "His coffin was never opened for public viewing . . . even during the funeral services," although the American broadcasts to soldiers abroad said that throngs were viewing the remains. Josephson adds that "no close-up of FDR was released to the press after late 1943." He suggests that an understudy and double sat for Roosevelt's photograph and made the broadcasts, since the President was too far gone

to do so, and he asks "What had happened to FDR himself? Was FDR still alive?"

Sat. 7-9-49

THIS BOOK IS full of provocative statements equally sensational. Anent the "trust busting" of Theodore Roosevelt, the author asserts that there were only 150 large combines when T.R. entered the White House but 10,000 trusts when he departed.

He refers to Karl Marx, the Communist saint, as an anti-Semite and the father of nazism who wrote in 1844 that:

"There can be no solution of the problems of the world without the destruction of the Jews and their religion."

It seems that Dr. William Rockefeller, founder of the oil dynasty, "had earned his livelihood as a quack doctor selling petroleum oil as a fake patent medicine 'cure' for cancer." This was the beginning of the family's interest in oil. The author discusses learnedly the control of the Rockefeller interests over medicine, education and government.

Roosevelt's hero, Alexander Hamilton, "was born Levine, the son of a Danish-Jewish West Indies planter, John Michael Levine, who, in turn, was the son of a Jewish father and a mulatto mother." Roosevelt was himself of Sephardic Jewish ancestry, Joseph asserts.

* * *

NOT ONLY DOES the author allege that Roosevelt condoned a restrictive covenant barring Negroes from Warm Springs, Ga., but declares that in advertising for help at Hyde Park he regularly inserted the clause: "No Catholics need apply." Of course this was before he became Governor and President.

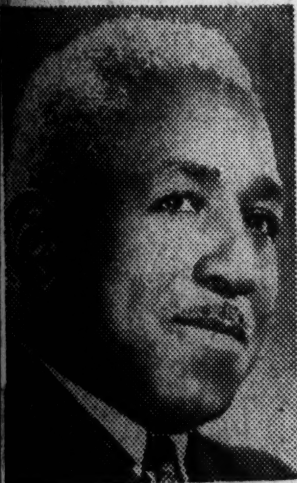
Josephson not only deals with Roosevelt's pre-Presidential financial deals but reveals some hitherto concealed and scandalous chapters. Every person prominent in the New Deal, on the stage and behind the scenes is subjected to cruel surgery. The NRA, the AAA, the OWI, the CIO and other New Deal agencies and creations are bitingly analyzed, and the whole war conspiracy exposed.

Whatever one may think of the merits of this free-swinging book, none will deny that it is the most sensational work of the century.

The South that I know cannot be the South that any other Southerner knows, for "the South" exists only in the memory of each of us who lives here. And each of us, as a bird builds his nest, builds our South out of all the factual data we can get hold of, but of all the memories we have access to; yet, as a nest-builder selects from among millions of threads and fibres, only a few that will fit into the shape that its nest must have, so we who write of our land, pull out a few experiences from numberless millions because these are the ones that mean most to us, and then say, "Here is my homeland; this is the way things are."

To day, as I look over my manuscript of Killers of the Dream which goes to press the early part of July and will be published in October, I find myself deeply stirred. I suppose every author, as he sends his book out into the world, has conflicting feelings of pride and fear, of anguish and hope, of dread and deep satisfaction. In this book I have said to the world what I feel about our South. I have tried to say it with love but because I have tried to say it honestly, I know that many will receive it with hate.

(The South that I know cannot be the South that any other Southerner knows, for "the South" exists only in the memory of each of us who lives here. And each of us, as a bird builds his nest, builds our South out of all the factual data we can get hold of, but of all the memories we have access to; yet, as a nest-builder selects from among millions of threads and fibres, only a few that will fit into the shape that its nest must have, so we who write of our land, pull out a few experiences from numberless millions because these are the ones that mean most to us, and then say, "Here is my homeland; this is the way things are.")



George S. Schuyler

I turn the pages Here is a childhood memory that I tore out of my past and put down in type. But is it the same memory that lay so long within the shadows of my mind, undefined, unformulated? I shall never know. Here are my memories of the lessons that white people taught their children. But the pages that tell these lessons were taught us from the day we were born until we were grown. How can they be the same?

I read again the three ghost stories, in chapter five of the book. Will the world understand how these ghosts began to wander through our lives when we were less than a year old and how even today they haunt the white southern mind? Can any one feel the fear of a ghost unless he believes in it?

2-2-49
I read again the chapter on white women. What a strange legend it is and yet it is true—true of us all. But if we really believed it, would we not die of heartbreak?

I keep turning the pages. Here are the facts as I see them about sin, sex, and segregation. Here is what I think, what I believe, what I have experienced, what I hope for. Here is my South; a mirror in which is reflected a life time of memories. So in writing a book about my region I have really written a book about myself.

It is with thoughts like these that I go about finishing up the manuscript, polishing and retyping and doing all the odds and ends that are necessary to ready up a book for the printers.

But once it is in print, in that curious way of books—and their authors—it will no longer be mine. It will be a thing to banish from my memory, for only by exiling a book as soon as it is written can an author begin to create a new book. The umbilical cord must be cut. I did not believe, before I had a book published, that this was true. I thought surely authors were falsely modest when they said they never read their books after publication. Now I understand why it is a stern necessity to reject each book one has written immediately upon publication.

RECOMMENDED: JIGGETTS' NEW BOOK ON JEWS

MY CHAPEAU IS DOFFED right now to a favorite friend—Mrs. J. Ida Jiggetts, R.N., who has just turned author.

"Religion, Diet and Health of Jews" is the title of her 125-page book published by Bloch Publishing Company of New York. This "unusual study of Judaism" written by a Protestant Negro is worth your immediate investment of \$2.75.

Before telling you more of the book, I want you to know that on June 15 Mrs. Jiggetts, a property owner in this city's Washington Heights section, received a master's degree in psychiatric social work from the University of Pennsylvania in Philadelphia.

This master's degree, however, is her second earned one. Her first was conferred by NYU. If all goes according to schedule, she is due to get a doctorate from NYU next June. Although a graduate registered nurse from Mercy Hospital and School for Nurses, she has always worked in public health and the various fields of social work. Even after marriage to J. Philip Jiggetts, who recently became a lawyer, she has found time for study and continued achievement.

Why She Wrote the Book

CAN A GENTILE write authoritatively of a Jew? Ida Jiggetts is one who can. She studied Jewish history at the Three years ago Mrs. Jiggetts was appointed a social worker at the Kingsbridge Veterans Administration Hospital in the Bronx in what was a "first" under the V.A. Medical and Psychiatric Social Service program. Without a doubt, she has used her time, energy, ability and money advantageously if she has done nothing else but create a book in "an effort to disseminate knowledge and influence a better understanding of Jew-

The Feminist Viewpoint

By THELMA BERLACK BOOZER



Jewish School of Social Studies, Jewish Theological Seminary, and studied Hebrew privately. One of her teachers, ish people, their religious customs, eating habits and health."

Books of the Times

By ORVILLE PRESCOTT

IN John Bunyan's "Pilgrim's Progress" the land of Beulah is the last stop before paradise itself, a land of beauty and abundance, of peace and heavenly joy. It bears no resemblance whatever to the western frontier described by H. L. Davis in his original and striking novel, "Beulah Land."* But the irony of Mr. Davis' title is not the only quality which distinguishes his book, which is a unique and startling mixture of realistic detail and poetic legend. It is fresh and exhilarating and sadly beautiful.



H. L. Davis

First World War, had sung on a local radio station and had written poetry and short stories. Twelve years elapsed between his first novel and his second, "Harp of a Thousand Strings," which was published in 1947. Although it had its admirers, it was not particularly well received. "Beulah Land" deserves better, for it could bring a great deal of pleasure to a great many people.

Murder, Then Flight

This picaresque story covers ten years in the life of Ruhama Warne, from 1851 to 1861. Ruhama was born in the Great Smokies of North Carolina. Her mother was a Cherokee and her father a white cattle herder, wolf hunter and mechanical genius who worked for a small tribe which had been left behind when most of the Cherokees had gone West in the "removals" to Indian Territory. In 1851, when Ruhama was eleven and her mother had been dead for nine years, her father, Ewen Warne, killed a man.

They fled.

With the father and daughter on their flight, went a strange squaw who loved Warne and a white boy, Askwani, who had been brought up as an Indian. Most of Mr. Davis' story is an episodic, exciting, wonderfully flavorful narrative of their subsequent adventures. Like Conrad Richter's unforgettable "The Trees," this book is drenched in the atmosphere of the old frontier without giving any impression of being clogged with antiquarian detail. Less intense because of its sprawling structure, "Beulah Land" is an equally artful re-creation of a vanished way of life.

There are four distinct levels of meaning and enjoyment intricately interlocked in this book.

The first is the excitement of its violent action, its murders, feuds, thefts, battles and hazardous journeys. These are fun; but since Mr. Davis seems to have his tongue in his cheek part of the time and to be describing a legendary and in Oregon, was the comprehensive Western odyssey part of the time Harper Prize novel of too, they do not need to be taken very seriously.

The second major ingredient of "Beulah Land" is its panoramic survey of frontier life from North Carolina to the Indian Territory, which eventually became Oklahoma. Ruhama endured a lot and saw a lot: flatboating down the Tennessee River, a backwoods wedding celebration the vicious exuberance of Natchez-under-the-hill Mississippi steamboating, pioneer cattle raising in the prairies of southern Illinois, the perils of the great plains of Kansas, the battles in the Civil War in which the "civilized" Indians, of the Territory took part on both the Union and Confederate sides. Mr. Davis has a wonderful capacity to suggest atmosphere, customs, hardships and privations, even flora and fauna without succumbing to the danger of mere cataloguing.

The third important element is the skill with which he has created his major characters. Ruhama herself is the simplest, with courage her most striking quality. Her father is more complicated, a frontier wanderer who could not stick to the things he did best, such as working a ditch-digging machine he invented, and who could not resist loving Indian women. Askwani is the most interesting, a fascinating mixture of Indian superstitions, ruthless guile and dogged devo-

tion. For much of his life after Ewen Warne's death he felt a strange compulsion to live according to the influence of the dead man. Several other characters are extremely well done also—a quadroon woman from Argentina, a French watchmaker who manufactured crooked gambling devices, a neurotic school teacher, gambler and gun-fighter.

Both Prose and Poetry

The last and most unusual aspect of "Beulah Land" is its rich and beautiful prose and the poetic feeling which haunts its every page. Consider the mixture of sour realism and poetry of a passage like this: "It got cold, but she stayed where she was, watching the country slip past and change as the river turned gray in the fading light: a canebrake, with patches of water gleaming from among the dark stalks like armor reflecting light behind spears; a cypress swamp with a fat Negress in a violently pink mother-hubbard dress lolling against a stump, fishing in it, though it was merely an oversized mud-puddle, too thick to swim in and too thin to paint with; an island, buried in yellowing cottonwoods laced together by gigantic vines; a woodcutter's clearing, the gray gleam of the cabin roof lighting a scattering of weathered trees that towered over it, rocking dangerously at every breath of wind; a few lank cows poking despondently through the mud; a dozen or so gaunt children with pallid and old-looking faces."

ing those writers who have pioneered in new fields I think Ann Petry deserves to be included with Frank Yerby, Chester Himes and Willard Motley.

Mr. Redding has given a new insight into Negro literature



GERTRUDE MARTIN
Chicago Defender
Redding And Rollins
Share Spotlight 26

IN an article entitled "American Negro Literature" in the Spring of 1949, American Scholar, J. Saunders Redding discusses the ups and downs of Negro literature in the twentieth century.

Mr. Redding's opening words state his thesis: "There is, this about literature by American Negroes—it has uncommon resilience. Three times within this century it has been done nearly to death: once by indifference, once by opposition, and once by the unbounded enthusiasm of its well meaning friends."

Today, Mr. Redding believes that there is a new freedom for Negro writers who no longer are circumscribed by having to write to a limited audience about Negroes only. This is certainly true and in the last decade Negroes have found it increasingly simple to have their works published. But in this same period, with a few important exceptions, few good writers have come forward. This is especially true in the field of fiction and poetry to which Mr. Redding devotes himself almost exclusively. In list-

of the last fifty years. It seems to me his argument would have been stronger had he included all types of writing, since a number of excellent books by Negro scholars have appeared during this period. It is also worth noting that some of the best books in this field, both fiction and non-fiction, are still being written by white authors.

Looks at Books

New Book on Cults in America Probes Father Divine Movement

By J. RANDOLPH FISHER

Here's something I have been looking for long since, an objective study by a competent investigator of modern American cults. Cults and minority religious groups have periodically arrested the attention of the world. Questions concerning them have remained unanswered.

In vain a surprising number of researchers have wrestled with such important questions as: "Why do minority religious groups come about? How? What sustains them? How do they manage to secure such a firm grip on their followers? What do they teach? What is their idea of God? of Jesus? of the Bible? What of their future?"

IT IS SATISFYING, therefore, to find a dispassionate study (C. S. Braden's "These Also Believe," Macmillan, \$6) which attempts to get at these and other questions, answers to which have a significance that has escaped even many of the most sincere and painstaking observers.

This investigation of modern American cults ("any religious group which differs significantly in some one or more respects as to belief or practice from those religious groups which are regarded as the normative expression of religion in our total culture") tries very briefly to do eight things.

It tries to present the essential historical facts concerning the rise and development of each group, to set forth simply and clearly the major distinctive religious ideas, to show at what points each agrees with and differs from normative Protestant or Catholic belief, to describe the distinctive form of organization, to indicate the significant religious, social, economic practices; to point out what seems to be the basic motivations to which each dominantly appeals, to note current trends, to make some attempt at generalizations.

NO EFFORT IS made to evaluate the movements, to show where they are right or wrong. Instead of aiming to accredit or discredit the groups, the writer is simply trying to understand them.

Using Father Divine's Peace Movement as a point of departure, Mr. Braden treats thirteen groups.

BECAUSE THIS IS a dispassionate study, as objective as a book of this sort perhaps possibly can be, because no attempt is made to evaluate the movements, this is the best treatment of the subject that has come to this reviewer's attention. "These Also Believe" is praise-worthy and deserving of wide and careful reading.

By I. SAUNDERS-REDDING

Toward Better Race Relations, by Dorothy Sabiston and Margaret Hiller. The Womans Press. 600 Lexington Ave. N.Y. 17 pp. \$2.50.

One of the safeguards that the South has carefully built up to protect its traditional point of view and to justify its indisposition to liberalism is that the race problem is very complex. It is, says the South, more volatile than T.N.T. In general, the world has believed the South.

No one has really bothered to examine the thesis, and the South's own documentation of it has had the kind of uncritical acceptance that a fond and foolish wife gives a philandering, deceitful husband.

This acceptance has permitted the South to go blithely along its way, doing only what obdurate pressure makes it do, and doing that only when it requires no sacrifice of the principle of the unassailable superiority of the white man over the colored man.

Proved Unfounded

Actually history knocks for a loop the concept of the race problem as a plexus too intricate for speedy solving. History does this both affirmatively and negatively.

The history that one cites is not always of the kind one would want to see repeated, but the current of events that flows through it proves the only point worth making. That point is that the human character—its traits and dispositions—is wonderfully flexible and resilient.

How else account for the sudden cessation of Jewish pogroms in Russia when the Revolutionists decreed that they should cease? Or to use the very history of these United States: the period of so-called Radical Reconstruction, tense and freighted as it was, proved that the race problem in America could be reduced, for a time at least, to equations so simple that a few stringent laws could solve it.

This, one admits, is an oversimplification, but at the same time it is no breach of the argument that the learned urges, desires, ambitions, prejudices, or what you will, of human beings are marvellously susceptible to modification and change.

That this is true is again partially proved in a volume, *Toward Better Race Relations*, by Dorothy Sabiston and Margaret Hiller, sponsored by the YWCA. In 1946 the YW framed an Interracial Charter.

"...Wherever there is injustice on the basis of race, whether in the community, the nation or the world, our protest must be clear and our labor for its removal, vigorous and steady. And what we urge on others we are constrained to practice ourselves."

The subject of *Toward Better Race Relations* is the practice of better race relations, and the book might very well serve other institutions as a handbook, a guide. The approach the authors take is practical, even pragmatic.

The material for the book was not gathered only from those local YW's where there was already an evident willingness to make the American deed jibe with the American creed. It came as well from facilities in localities where the opposition to the fruitful betterment of race relations was deep-seated.

The unprejudiced sampling of experience serves as a kind of cross-indexing and gives the book its useful value. It also documents the book's thesis that "the achievement of better race relations... depends both upon resolutions formulated from the basic concepts of justice and respect for personality and upon the... efforts (italics mine) to make progress in that direction."

'One Way Ticket,' New Book Of Poems by Langston Hughes

ONE WAY TICKET, by Langston Hughes; illustrated by Jacob Lawrence. Alfred A. Knopf, New York, 136 pp. \$2.75.

By ABNER W. BERRY

LANGSTON HUGHES, 20

years ago, was the eloquent singer of "New Negro." His *Weary Blues*, a slender volume published in the late 'twenties, established Hughes as the poetic spokesman of the Negro people. Using blues rhythms, blank verse and the folk imagery and idiom of a people then moving into a political struggle for their full rights, Hughes caught in his poems the mood and aspirations of America's oppressed and neglected darker brothers.

Hughes functioned in poetry as Duke Ellington did in music and as Aaron Douglas did in the graphic arts, to mention only two of the important cultural contributors of the times. But *One Way Ticket*, unfortunately does not build further upon the well-established foundation.

IN *ONE WAY TICKET*, Hughes shows that he still possesses the magic of transferring the blues rhythm to literature; he has the magic of the colloquial usage blended with simple and dramatic imagery. For example in his little poem:

I pick up my life
And take it with me
And put it down in
Chicago, Scranton,
Any place that is
North and East—
And not Dixie. . . .

I am fed up
With Jimcrow laws,

His "Madam" poems in the present volume, despite their mood, are static pictures of static people caught in an inescapable net of exploitation. Some of them border on the rejected stereotype. In other poems there is an echo of the "Bigger Thomas" school of Rich-

ard Wright in which he envisions a blind struggle: "Wind/In the cotton fields, /Gentle Breeze: /Beware the hour /It uproots trees." And except in one poem the Negro is placed in isolation—black against white. The one exception is *October 16*, dedicated to John Brown.

THE POEM to John Brown, I would say, is the only one with perspective. The rest, although worth while reading for their craft and the charm with which they are suffused, are "tag pieces," minor recordings of minor doings in the ghetto. There is none of the social insight which Hughes' readers have known in his "White Worker, Here's My Hand," or "Let America Be America Again," or "The Freedom Train."

If Hughes were a new poet and if *One Way Ticket* were his new work, we could say that here is a star full of promise which will rise. But with 20 years of activity behind him, we must say of Hughes that *One Way Ticket* indicates a waning of his star. He was once the booming and beautifully defiant voice of the Negroes' spokesman in North America, matching that of Nicholas Guillen, the Afro-Cuban, in Latin America. *One Way Ticket* is the well-turned product, though, of a charming singer of little songs. Langston Hughes is capable of better.

HUGHES HERE seems to be speaking for himself. No struggle. No hope of victory. No reflection of the Negro people—the Negro workers especially—who are today utilizing the blues and the spiritual and the beautiful and sometimes terrifying imagery of the sermon as weapons in their fight for their rights—in Dixie. The Negro people have carried on since 1928. Hughes, in his own personal expressions, has shown himself to be a part of this carrying on. But his poetry

here misses by a mile the mood and the temper of the people for whom he has been so virile a spokesman.

People who are cruel
And afraid. . . .
I pick up my life
And take it away
On a one way ticket—
Gone up North
Gone out West,
Gone!



LANGSTON HUGHES

American Prejudice Patterns

AMERICA DIVIDED,
MINORITY GROUP
RELATIONS IN THE
UNITED STATES.

By Arnold and Caroline
Rose. . . . 342 pp. . . . New

York: Alfred A. Knopf. . . .

Reviewed by

OSCAR HANDLIN

THE burdens of war and the responsibilities of peace have drawn the attention of Americans to the uncomfortable contrast between their ideal of human brotherhood and the reality of prejudice and discrimination. An attempt to survey the whole field of group relations in

the United States is, therefore, more welcome now than ever.

The scope of "America Divided" is admirable. A discussion of the historical background leads to an exposition of the position of minorities in the economy, in law, in politics and in society.

Prejudice, an "attitude of hatred" implemented by discrimination, is, the authors think, generated in a majority by the perception of disliked differences between itself and a minority. The differences between the newcomers, the 1840 and 1880 immigrations and the Americans were so great as to evoke reactions of fear and dislike on the part of the majority, emotions which induced those who held the upper hand to retain a position of superiority by measures of economic, legal and social discrimination.

A chain reaction follows from the initial acts of prejudice, the Roses hold. The members of the minority are driven to create institutions parallel to those from which they are excluded and thus come to identify themselves more closely with the group. In so doing they emphasize their separateness and widen the gulf between themselves and the majority.

There is no doubt that the *Roses* work contains a great deal of the material essential to an understanding of the problem. But there is doubt that the work will actually impart that understanding. The book has these virtues: it is clearly written, free of the sociologists' usual jargon; it is comprehensive in coverage, and its authors are conscientious and well intentioned: they wish to prove prejudice harmful, to demonstrate that discrimination weakens the whole society. Unfortunately, the book is also marred by significant errors of detail and it staggers under the burden of unsupportable assumptions.

Least warranted is the supposition that individuals identify themselves with a minority only when they are rejected by the majority, that ethnic institutions arise only in response to discrimination. The history of immigrant settlement in this country leads to

an altogether contrary conclusion; immigrant churches and mutual-aid societies appeared in advance of the onset of prejudice. To cite only one example among many, the identification of Jews as a group in the United States was already established and the whole range of their communal institutions had already appeared by 1880, before the first meaningful signs of anti-Semitism and before the arrival of the large wave of east European immigration.

As a matter of fact, there seems no discernible direct correlation between the magnitude of the differences and the intensity of prejudice. Such people as the Armenians and Syrians have not encountered the hostility that faced the Irish. Often, indeed, hatred is provoked not by the distance between the minority and the majority but by the attempt to narrow that distance; the Americanized second generation is more often resented than their peasant parents.

There are, therefore, some minorities that manifest ethnic traits without ever suffering discrimination. The Quakers, for instance, are as endogamous, are occupationally as stratified, and are as deviant in religion and social background from the majority of Americans as are the Jews. Yet in modern times, even under the stress of the passions of war, the Friends have not labored under any disabilities because of those differences. To evade the problem of the unhated minority, as the *Roses* do, by defining minorities as groups that are "hated by most people" will not answer the questions as to why similar differences should evoke prejudice in the case of the Jews and not in that of the Quakers.

What is most at fault is the implied conception of a "majority." Those who hold prejudice in our society are not themselves a uniform, homogeneous group but a combination of many minorities, most, though not all, ethnic in nature. If these disparate groups draw together in a hatred it is not because the differences among them are less than the differences between them and the object of their hatred. The causes lie, rather,

He is the author of "The Negro Family in Chicago," "The Negro Family in the United States," both published by the University of Chicago Press, and "Negro Youth at the Crossways," published by the American Council on Education. Dr. Frazier has taught at Tuskegee Institute, Alabama; St. Paul's Normal and Industrial School, Baltimore; Livingstone College, Salisbury, N.C.; Morehouse College, Atlanta Ga.; and he also taught at Atlanta School of Social Work.

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About the
Author

Dr. E. Franklin Frazier, author of "The Negro Family in the United States," is professor and head of

of Social Work, Atlanta, Ga.; Fisk University; Howard University, New York School of Social Work, Columbia University.

Grew Out of Lectures

He has been visiting professor of Sociology at New York University.

Sarah Lawrence College, Bronxville, New York, and the University of Southern California.

In his preface to "The Negro in the United States" Dr. Frazier writes that the book has grown out of lectures given in a course on the Negro introduced at Howard University and later made a part of the curriculum at Columbia University.

"In the context of the course the study of the Negro is concerned with phase of race and culture contact in the modern world and the emergency of the Negro as a minority group gradually integrated into American life."

"The main emphasis of the present study is focused upon the Negro community and its institutions and their interaction with other elements of American society of which it is an integrated part."

"The aim was to study the Negro in a sociological frame of reference which would throw light upon the problem of race and culture contact in other parts of the world as well as in the United States."



DR. E. FRANKLIN FRAZIER

DANGER! WARNING!

Sab. 6-11-49
PRO-STALIN POLITICIANS AND ALIEN-MINDED TRAITORS IN COOPERATION WITH BLIND SENTIMENTALISTS ARE ATTEMPTING TO FORCE

**Negro Rule
Negro-White Intermarriage
Negro Invasion of White Schools**

**White Man, Awaken!
Black Blood Black,
But Negro Is Red
Says Newest Race
Hate Book**

26 Defender Chicago Ill.
Charges that "ten thousand American Negroes are now being trained and educated in Moscow as key men," slated to lead "a bloody Communist revolution in the U.S.A." open the race hate booklet of 16 pages which the Chicago Defender learned this week is being sent from Tulsa, Okla., through the United States mails.

The booklet may be purchased through the firm publishing it, the Christian Nationalist Crusade, Lock Box 4163, Walker Station, Tulsa, for five cents a copy or \$20 per thousand.

This is some of what the purchaser gets for his five cents: **Links Mrs. FDR and Wallace** "Encouraged by the ignorant sentiment of foolish preachers, like Eleanor Roosevelt and Henry Wallace, the Negroes are cooperating with American political demagogues in an attempt to break down all social barriers between black and white."

Charging that demands are being made for repeal of laws forbidding intermarriage, the booklet continues with "point two," admission of Negroes to white colleges

Disregarding the fact that "those who follow Henry Wallace and Eleanor Roosevelt" are not of the same political persuasion, the booklet says that these followers "have passed laws in certain states forbidding the erection of privately owned commercial swimming pools unless these pools permit black and white to swim together."

Decrying an alleged elimination of Jim Crow wash rooms in Washington, D. C., the pamphlet says that "three-fourths of the Negro race is infected with venereal diseases and this fact alone makes such mixture of the races virtually criminal."

Raps Mixed Schools
Perhaps unduly optimistic, the

crusading publisher says that "it is only a matter of a few months until it is likely to be declared un-Constitutional and unlawful (sic — is there a difference?) to send a child to a school for whites only, or a young man and a young woman to a college for whites only."

Sab. 6-11-49
Avoiding a direct attack upon President Truman by implying that he is a dupe "misled by northern politicians," the tract states that the Truman Civil Rights program "was originally outlined by a conference of Negro Communists in Detroit."

Listing what the pamphlet proposes specifically to attack, politically and by using the mails illegally to disseminate hate propaganda, the tract lists the FEPC, intermarriage, mixed schools, "black bureaucrats in high office," mixed transportation and "black rule in Southern states."

The tract is full of contradictions. For instance, it states that the tract give many "facts" which science has disproved again and again. "Negro boys reach puberty much earlier than white boys" and "these blacks reek with syphilis and gonorrhea" are two of many examples of what may be purchased for five cents a copy.

Turning the material over to the United States post-office for investigation, the Chicago Defender this week took steps to see that all copies of the hate pamphlet become the property of Uncle Sam who will halt its distribution by mail.

Jim Crowism

IN THE LAND OF JIM CROW, by Ray Sprigle, Simon & Schuster, 215 pages, \$2.50.

In the Summer of 1948 Ray Sprigle, the Pittsburgh Post-Gazette reporter who had won a Pulitzer prize just a decade earlier for his revelations of Hugo Black's connections with the Ku Klux Klan, assumed the guise of a Negro and traveled for four weeks through the Deep South. His adventures were told in the series of stories in The Post-Gazette which aroused considerable comment when they appeared last year; now these same stories are published in book form.

"In The Land of Jim Crow" can best be classified as a sort of highly personal footnote to the more scholarly, factual and systematic studies of race relations in the South by Gunnar Myrdal, Arnold Rose, E. B. Redter, Charles S. Johnson, and other writers. Their books describe and analyze the structure of society in the South and the patterns of behavior which characterize the relations between Negroes and whites within the caste structure. Mr. Sprigle's book is not analytical but emotional; he describes the impact of the caste system on the individual Negro. His book gives the reader the vivid experience of how it feels to be a Negro. Not an analysis of the patterns of segregation, discrimination, exploitation and violence by which the Negro is kept "in his place," it permits one to experience these patterns as they function in the life of a Negro.

gro. The humiliations of segregation, the frustrations of discrimination, the injustices of exploitation, and, above all, the ever-present threat of violence—these are made real and personal.

Mr. Sprigle is fully aware that these same devices for protecting and maintaining the caste system operate outside the South. But the big difference he finds between the South and the North is that in the latter the Negro has recourse to the law. Segregation, discrimination, exploitation and violence in the North are usually in defiance of the law; in the South they are usually enforced and maintained by the law.

Sab. 6-11-49
I am afraid that not many Southerners will read this book. The most vigorous defenders of the caste system (the Ku Kluxers, Dixiecrats, wool-hat boys and their ilk) probably don't read books of this sort. But the more open-minded Southerner who will follow this account of the indignities and fears which fill the lives of Negroes in our democratic America is not likely to forget the experience of living, vicariously and for a few hours, the kind of life that 10,000,000 colored Americans find their lot.—HOWARD HARLAN, Professor of Sociology, Birmingham-Southern College.

IN THE LAND OF JIM CROW, by Ray Sprigle; foreword by Margaret Haley; Simon & Schuster, Inc., New York. The story of a newspaperman who lived as a Negro in the South and didn't like it. PLANTATION SHADOWS by Eleanor Fox Boarder; foreword by Ray Sprigle; Simon & Schuster, Inc., New York. A true story of a Negro's life in the South after Reconstruction.

of us than we like to recognize. Hundreds or thousands of "Negroes" have met their personal problems by "passing" from one race world to another, and more hesitate on the brink of decision—or of detection. Not all of these are as sensitive as Kern Roberts and his father; not many of them are caught in quite so many swirls of race melodrama. But this story rings true. It rings most brilliantly true in its moments of quite agony in the soul of Kern Roberts.

To "Pass or Not to Pass"

You see Kern as a child, identifying the black man who had stabbed his mother, and hated on the school ground as a traitor to his race; and you understand why the Negro community felt it essential to defend even a black murderer. They, too, have been warped in white America; hate has bred hate. You see this boy on the playground of his segregated school, where "nigger" is a common word, but where a black boy can say to Kern, "You're too white to call me nigger, nigger." You see Kern resenting his father's passionate advocacies; escaping to a white school; rediscovering, at a convention of his father's Freedom League (very like the National Association for the Advancement of Colored People) the universal dignity of man; going South, determined to be a Negro, to a sort of Tuskegee, and there finding comradeship, but also fear—fear inspired by the cracker version of the "Southerin gentlemen," and so turning his back on all that he had tried to be.

"Normal" Bitterness

Kern wants to be a writer, not a fighter like his father. He is a little shell-shocked, perhaps. "Just as soldiers in war who are subjected to shelling hour after hour become 'shell-shocked,'" he once reflects, "so too is the Negro 'shocked.' He is shelled with abuse, ridicule, denial, in one form or another, every day he lives. I wonder if there is in this whole nation one Negro, just one, who is 'normal'—who has live dthrough this 'shelling' without damage to his heart or mind or soul. Just one!"

Certainly Kern was not left quite "normal," whatever that blessed word may mean. But, despite all the catastrophic incidents which punctuate Mr. Savoy's story of Kern, for Kern there appears to be an answer. It is remarkable that a man can understand bitterness as well as Mr. Savoy does without being himself bitter—and as a "Negro lieutenant in the United States Air Force he must have had his own experience. 'As a panoramic novel his story has 1st rocky spots; as a picture of one man's dilemma it is subtle and successful."

SAVOY

to drive his white half to despise his black half; trying to learn to say "Nigger" with the same scorn and disgust which he has heard in other voices.

His father, a lawyer, had fallen in love with the daughter of a liberal judge, liberal enough to submit to his daughter's marriage, but wise enough to fear its consequences. But soon after marriage the pull of race proves too strong, and the father decides he must throw in his lot with his own people. He founds a league to battle for their rights, and he withdraws his wife and child from the Adams to the Roberts side of the fence, from the front end of Jim Crow trolley cars to the back, from a comfortable home to tenement or shack.

The murder of the mother, witnessed by the boy, sets father against son, for the boy sees the murderer and identifies him as a Negro, while the father suspects white lawyers, police and court are trying merely to railroad another black to the gallows. From then on Kern is torn between two groups. He is too white for Negroes, too conscious of the heritage of his blood to be at ease among whites. All land is alien land to him, not only the South where he lives with his father's relatives but also the North where he cannot help but fear that he is avoiding his people's fight. He wants merely to be Kern.

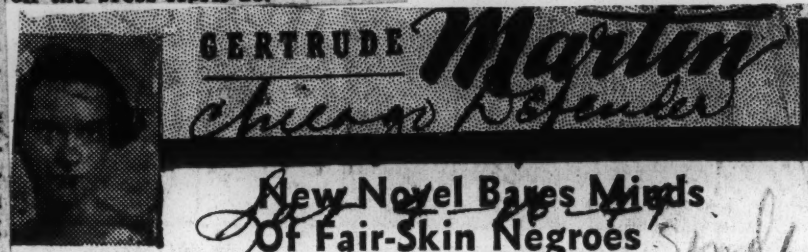
This interference of the racial question in a man's search for a happy, untroubled, normal existence is a fine subject for a novel.

The author, a first lieutenant in the United States Air Forces, who is now stationed in Washington, obviously writes it all out of his heart. Too frequently, however, he overwrites, overdecorates a moral which would be more effectively communicated in a stark and stark. This is a more eloquent than G. R.

Praise New Book

First Lieut. Willard (Chip) Savoy, an information specialist in the Air Force Headquarters in the Pentagon Building, is winning the praise of critics for his novel "Alien Land," the story of

a colored man who passes. A book, "The Challenge — A Study of Negro Leadership," by Julius J. Adams, associate editor of the Amsterdam News, will be off the press April 28.



WITH his first novel, "Alien Land", Willard Savoy establishes himself as a new writer of unusual abilities. He has succeeded in doing what few writers attempt—describing life of middle and upper class Negroes and the conflicts in the minds of light-skinned Negroes.

His characterizations are good for the most part and his narrative moves forward smoothly. His faults are those common to many young writers—a wordiness that rings false at times and an overburdened plot which seems contrived on occasion.

"Alien Land" is the story of Kern Roberts, son of a white mother and a Negro father who is fair enough to pass. Living in New England at first they have no problems but after his return from World War I, the father moves his family to Washington. There he becomes a leader of the Freedom League (read NAACP) and all else, including his family, becomes secondary. His wife's violent death at the hands of a Negro only increases his zeal and Kern grows up under his haphazard but stern guidance and that of a resentful and antagonistic maid, Nettie.

In the course of the action Kern not only sees his mother murdered, has a fierce fight with Nettie's boy friend, George Lincum, but also goes South where he is intimately involved in the violent deaths of three others. In fact, to paraphrase Winston Churchill, seldom has so much happened to so few. It seems to me the book would have been strengthened by the omission of the entire Southern episode.

Mr. Savoy has drawn heavily on coincidence to advance his plot: the news of Pearl Harbor saving Kern from having to reveal his identity to Marianne, the girl he loves; the situation between him and Marianne which parallels his parents' experience; and his white classmate remembering in the last hours of the last day before graduation where he has seen Kern before.

Of all the characters in "Alien Land", Charles Roberts, the father, is least convincing. It is indicated throughout the book and clearly stated in the closing lines that the author is setting up the father's dedication to the Freedom League as one way of life as opposed to Kern's choice of career. However, Charles' blind devotion to the League is not always credible, especially in his treatment of his wife and child.

The author has stacked the cards when he has Charles represent race leadership. Kern is far more believable although he carries a guilt complex on his shoulder that rivals in size the chip on his father's. And the guilt does not stem directly from having "passed" at one period in his life but rather from not becoming a leader.

The long court room scene in the early part of the book slows the action and adds to the didactic tone the book at times has. This is also true of some of the accounts of the South.

Yet despite its faults, "Alien Land" as a whole is a book well worth reading. It is important because its author has chosen to write a segment of Negro life which has too long been neglected. Few writers since Jessie Fauset have turned to this material. Mr. Savoy is an able writer and a young one and his "Alien Land" promises much for his future work.

"Alien Land" by Willard Savoy; E. P. Dutton Company; New York City; 1949; \$3.00.

USAF Author
A Color Line
Novel Wells
From Heart
 Washington D.C.
ALIEN LAND by Willard Savoy.
 \$3.
 THE young hero of this first novel is faced with the searing problem of whether his name

Plea of Author: 'Rights for All'

THE BIBLE AND HUMAN RIGHTS, by Kathleen MacArthur; Woman's Press; 95 pp. \$2. ~~Comments~~

Dr. MacArthur, born in Scotland, holding the Ph.D. degree from the University of Chicago, has traveled extensively for religious organizations, has taught in colleges of Canada and at the Virginia Rollins College. She is consultant to the Economics and Social Council of the United Nations, representing the world's YWCA. ~~10-30-49~~

In her book she argues that the study of human rights must be deepened from the usual plane of shallow expounding to the level of basic principles, and concludes that only as man realizes the divine origin of dignity and worth can he resist the dwarfing pressure of mass living, the degrading effects of prejudice and the prevalent abuse of power. "We must be aroused to the responsibility of securing rights for all."

This is a book that fires the imagination and provides fuel for all information. And, if put into practice, the principles of these chapters will save Democracy. ~~10-30-49~~

The book reveals painstaking and able scholarship.

—THOS. M. ELLIOTT.

Negro in America

The Nation
BLACK ODYSSEY. By Roi Ottley.
Charles Scribner's Sons. \$3.50.

ROI OTTLEY'S "Black Odyssey" is a detailed story of the Negro's experiences in this country from 1619 to 1945, told through anecdotes and personality sketches. The light touch thus brought to a frequently weighty subject was, to this reviewer, most welcome. Yet it would be exaggerating to say that Ottley has drawn on the vast canvas supplied by all of American Negro history a picture as successful as, say, his own smaller portrait of Harlem, "New World A-Coming." The new book lacks clarity, unity, and smoothness. Nevertheless, individually, its many sequences leap with life.

At times "Black Odyssey" reads like a delightful, believe-it-or-not newspaper strip. How many in the audience knew that a man named Anthony Johnson was not only the first Negro to own slaves but "the first legal slaveholder in America"? Who would have dreamed that in progressive New York City a century ago—it wasn't so progressive then, Ottley shows—different street cars were assigned to white and colored straphangers? And who could have believed that in Virginia a group of Negroes once tried to establish a monarchy?

Then again the author becomes the historian of an important process, as when he describes early attempts to Christianize Negroes. These met with such strong white resistance that one missionary, Francis Le Jau, required of a converted slave that he sign a pledge not to utilize his new-found faith "to free yourself from the duty and obedience you owe your master while you live." Despite such bowing and scraping before Caesar, Christianity could not but revolutionize Negro life: countless slaves learned to read and write through the Bible, and colored churches harbored many an Abolitionist gathering.

An ex-newspaperman, Ottley is plainly most at ease when reporting dramatic

events like wars and slave insurrections. Since he leaves out no important happening, he gives the impression of a John Gunther trying to gulp down the world at one sitting, but he knows his Negroes better than Gunther does white Americans. Thus he can speak intelligently about the Negro in politics, business, war, agriculture, education, labor unions, and the arts. Nor is there an outstanding race hero who fails to be sketched from some angle, from the pre-Revolutionary poet Phyllis Wheatley, through the Boston martyr Crispus Attucks, the inventor Benjamin Banneker, the insurrectionist Nat Turner, the conductor of the underground railroad Harriet Tubman, the Abolitionist Frederick Douglass, the business man C. C. Spaulding, the back-to-Africa mystic Marcus Garvey, the diplomatist James Weldon Johnson, and the labor leader A. Philip Randolph.

After reading about these people it is difficult to conceive of them as "Negroes." After all, what is a "Negro"? Ottley defines him thus:

Negro is not a label for a race of people—but actually a description of a condition, a badge of social and racial inferiority, and a way of life in the United States. The word applies to 14,000,000 people of color, living in slum corrals in towns, villages, and cities. Negro connotes song, dance, and laughter. Negro means lynchings, proscription, and discrimination. Even so, Negro is an inadequate description of the people it is supposed to label. When scratched, they are white, black, red, brown, and yellow, and thousands of shades in between, resembling nearly every type of person that inhabits the earth, with caste, class, racial, and national differences. . . . Loosely, one might say, Negro is a state of mind.

Ending with high optimism, Ottley appears to indorse the prediction of W. E. B. Du Bois that by 1965 Negroes will achieve full citizenship. Great social revolutions do not begin or end on specific dates, but this reviewer hopes that the prediction comes true.

DANIEL JAMES

LOOKS AT BOOKS

Bell Discusses Ways and Means of Business

IF YOU'RE planning to go into business, or if you are interested in any aspect of business or even just getting ahead in your present field, I heartily recommend "A Business Primer for Negroes" by William K. Bell (William K. Bell Publications, \$2.50, P. O. Box 308, College Station, New York 30, N. Y.)

This book could be used as a text book. It is written in simple English and each chapter includes questions at the end. It is a comprehensive study of every aspect of business with verbal illustrations that show the right and wrong way to handle everyday situations.

THE AUTHOR STATES, "The Negro is now at the crossroads of his economic life. The only way for him to improve his economic standing is for him to take advantage of every honest means that will push him forward. Salesmanship is one of the greatest cogs in the economic wheel. There used to be a time in the history of this nation when salesmanship was not necessary. But those days are gone forever."

Mr. Bell explains many of the reasons why some businesses fail: poor location, poor salesmanship, lack of advertising, inferior goods and services. He points out that many Negroes in business rely upon the fact that they are Negroes to succeed in business. This is a mistake because today competition is so keen that one must offer "the goods" to a better informed public or fail. This book proves that a little capital plus lots of initiative and hard work and a desire to please the customer is the pathway to success whether the business is selling shoe laces, eggs or furs.

MANY WHO WISH to succeed in business are not taking advantage of such facilities as their churches, newspapers, cooperatives and Better Business Bureau.

Mr. Bell encourages Negroes to go into business, and his "Primer" aids us to stay in business. The

By HORTENSE KUNTZ LINTON

principles in this book can be applied to the push-cart or to a large department store. Every business man, or potential businessman, would do well to read this book and apply it to his business.

"A BUSINESS PRIMER FOR NEGROES"

(By William K. Bell)

P.O. Box 308, College Station, New York 30, N.Y.

THE crusading author of "A Business Primer for Negroes" is enthusiastic in his effort to stimulate and encourage Negroes to enter the fields of small businesses. His primer is not less notable for winning converts to this area of human activities than for disseminating information pertinent to the activities.

In his preface the writer says "The author's purpose for using the title was to impress on his group, how necessary it is for the Negro to develop his economic life." This reviewer is not convinced that this is a sufficient reason for giving so much space to the word "Negro," since it adds so little to the thesis of the book. One might think this word was placed in the title of the book because it was thought that other groups would not be interested in its message. The theme of the book has an universal appeal and should attract any person wishing to engage in a small business. The author says: "It gives each little business person something to think about for his own particular business."

Mr. Alton L. Holsey, a well-known worker in Tuskegee, writes an introduction to this book. Mr. Holsey thinks the book is timely. He says: "The author has undertaken a task which has been all too long deferred . . . by the author is 'courtesy' (4). Here they will find facts simply told, tested experiences recalled, and guide posts distinctly outlined rather than belabored at tempt at philosophical treatment.

Throughout each chapter the reading is both stimulating and inspirational." The life of the Negro people, in the United States, is so integrated with that of other groups that there are relatively few experiences wherein they are separated and distinct. Children are educated in the same school systems; the people belong to corresponding religious groups; they belong to the same political parties; they are interested in the growth and the development of the same institution and communities. There is hardly an activity in which Negroes may wish to engage in which they have not been preceded by members of other groups.

Desiring to engage in any particular business they necessarily turn to these groups for suggestions and directions. It would seem to follow that any worthwhile formulations for information and guidance should take cognizance of these relationships and experiences. For this reason, I find myself not in agreement with Mr. Holsey in his approval of the use of the word "Negro" in the title and throughout the book. It adds absolutely nothing to the value of the book, but gives one the feeling that a racial appeal must be made to make sure of purchasers.

The content of the book is divided into twenty chapters. These may be considered in the order in which they appear in the volume. The reviewer prefers to rearrange them for discussion in order to avoid some repetition.

The number of the chapter as it appears in the book will be placed in parenthesis.

The only personal trait named by the author is "courtesy" (4). It would seem that certain other traits are so fundamental in character, they should be named. Honesty, dependability, trustworthiness and cleanliness should

have a place.

The business man needs other qualifications; he must have executive ability (5). He must know how to direct others and himself. This must be done, as pointed out by the author, within the framework of business principles and approved practice (6).

In these days, with schools and other opportunities for training, a person should be discouraged to enter a business without some fundamental training. He needs some knowledge of business forms and simple bookkeeping. He should be familiar with the basic operations of arithmetic. He should be able to speak the English language with accuracy and precision. He should be able to write a business letter. To these possession, there should be very definite information gained only by practice and experience (1). Trade papers and magazines should be regularly and carefully studied, as well as, valuable information secured from the Secretary of Commerce, at Washington.

No business should be started before there is an itemized account of the finances involved and provided (2). Too much time cannot be spent fixing the location for the business. It should be a place convenient for customers and rental not too high. The manager must understand the nature of competition (7). He has business not unlike his own and chain stores with which to compete. An enterprise may be owned and managed by a single individual or by a cooperative (11), where any number of persons are involved.

As the author points out the nature of the business to the promoted depends upon the needs of the people to be served. Food-stuffs (8), Men's wear (9), Women's Wear (10), Hotels and Restaurants (12), Agriculture (14).

A business operated along any one of these lines will require good management, good salesmanship (13) and honest advertisement (15-16); as the author pointed out and emphasizes.

They will be related to certain institutions and enterprises as the Credit Union (17), the local government (18), insurance organi-

zations (20) and especially the church or churches (19) of the neighborhood.

All of the earnings of business not immediately needed for its promotion should not be diverted into other channels (13) as the purchase of a new car, or the purchase of a new home. The habit of thrift should be earnestly cultivated. Each penny should be watched. The pennies should grow into dollars, as the author wisely suggests. In this way provision should be made for growth and expansion and for economic security.

'Different' Historical Novel

"The Eagle's Song"

THE EAGLE'S SONG, by Anne Miller Downes, People's Book Club selection; 320 pages; club price, \$1.87. *Sent for*

THE EAGLE'S SONG, a historical novel, comes as a refreshing relief from the usual run of similar novels. You won't find its dust jacket adorned with a picture of a girl with no jacket. And you won't find it studded with clandestine rendezvous between the luscious heroine and the dashing hero.

But you will enjoy this story that presents a picture of the growth of a typical American town. *Admission*

Laommi Ayres' great-grandfather had founded Woodbury. In fact the Ayres mansion stood on the spot where the first log building was built. *9-7-49*

The crux of the story is the bitter feud that existed between the Ayres and the Colcord families. Old Col. Ayres had befriended Cortland Colcord. But Ben Colcord, Cortland's son had tried to steal the Ayres fortune from Emily Ayres after her husband was killed in the War of 1812.

And Emily never forgave the Colcords. *Monty*

The fight went on in Laommi's life span. After the death of Laommi's father, John Colcord offered to marry Gen. Ayres, Laommi's mother.

She rebuffed him, and he threatened to take all her ownings. Through the years he became richer and richer and Laommi became poorer and poorer—that is in the physical sense.

But Laommi gained in spiritual values all that Colcord lost.

In THE EAGLE'S SONG, you'll meet dozens of characters who live. There are Hannah, the old Indian woman and mother of John Colcord; Zaph, Laommi's faithful Negro servant, and dozens of others.

You will find THE EAGLE'S SONG as delightful as a summer shower on these hot July days.

—KEITH OZMORE

Refresher Volume For Editors, Writers

THIS IS A memo to members of the "thinking press" as distinguished from the working press by their inhibition of the area where newspapermen's brain trust operates and its "thought pieces" originate. It is a memo to the Fourth Estate, not only of the Negro press but of the general press.

It concerns Prof. A. Gayle Waldrop's "Editor and Editorial Writer" (Rinehart and Company, 1948, \$4.45 pp.), a timely volume which should be on the reference rack of all newspapermen and women whose activity is in the realm of provoking thought and interpreting what the press says and why.

Basically the book is designed as a guide for workers in the rarified atmosphere of the of the thinking press' ivory towers, but it is one whose perusal would benefit all newspaper personnel of the working press as well.

EDITORS AND EDITORIAL

writers and those who look forward to becoming editorial writers will do well to peruse it with particular care. Painstakingly, Dr. Waldrop develops for the thinking and working press almost all of the five "w's" and sometimes the "h" (for "how" not "hell") of an editorial writer's thoughts. He even presents a program of how the editorial writer should think.

Everything that goes into the preparation of a readably good editorial page is given a thorough going over: not only the editorials (with copious and excellent suggestions for making them less hackneyed and more sprightly) but the syndicated material, the book reviews, the cartoons and myriad other editorial page "features."

In the Negro press as in the general or dominant press, there is much concern over the decline in interest, prestige and influence of the editorial page. Last November's upsets at the polls attested the fact more dramatically than any armchair discussion.

CONCERN ABOUT THIS declin-

ing prestige of the editor's and publisher's one source of backtalk, his one medium for putting over his message, is showing itself in various forms of editorial page planning and redesigning. Typographical appearance and editorial content of editorial pages are coming in for scrutiny and many much-needed changes.

The editorial writer or editor who uses "Editor and Editorial Writer" as a handbook toward the achievement of a more significant editorial page, will get a lot more than ideas for giving this important page a new look. He will probably not realize until he has finished

the book that he has gained simultaneously an immeasurable store of information in such editorially enriching areas as history, logic, sociology and philosophy.

(And just to make this memo to editorial page planners complete: For those interested in following through on the building of better-looking as well as better-sounding editorial pages, "Design and Make-up of the Newspaper," by Albert A. Sutton (Prentice Hall, Inc., New York, 1948, \$5, 483 pp.) contains a chapter on the appearance of the editorial page which should be of benefit to the thinking and working press up front and back-shop.

THELMA THURSTON GORHAM
Lincoln University
Jefferson City, Mo.

North Carolinian Writes Penetrating Novel Of Life

Charlotte, Ga.
The inner tortures suffered by white-skinned Negroes who can never be wholly accepted by either Harris, a North Carolina school white persons or Negroes are dramatically portrayed by M. Virginia teacher in her first novel, WEDDIN' TRIMMIN'S just published by Exposition Press, New York.

Miss Harris, who is not a Negro has written a penetrating study of the acute problems of those Negroes who are forced to live in the no-man's land, existing on the painful fringes of the color line.

Her novel, which lifts the curtain on the behavior patterns of a significant segment of the nation's population, is a deeply sensitive and understanding plea for racial tolerance and greater awareness of the economic insecurity of Negro farm families.

Through her central character, Lucy, an attractive, creamy-skinned, curly-haired graduate of a Negro Seminary, Miss Harris probes into the innermost desires of a girl who could easily "pass" as white, but who can never forget her strong bond with those of darker skin and the harsh conditions under which they live.

"PASSING" FREQUENCY

The frequency of "passing" has been emphasized by Walter White, executive secretary of the National Association for the Advancement of Colored People. He is authority for the statement that nearly every one of the 14 million discernible Negroes in this country knows at least one member of his race who is "passing."

Miss Harris, teacher in a rural high school lives on a family farm at Concord, N. C., that has for years been cultivated chiefly by Negroes. Her sympathetic knowledge of the financial difficulties of Negro farm families is reflected in her treatment of Lucy's pitiful striving for a comfortable home and a bit of land that she can call her own.

In writing WEDDIN' TRIMMIN'S Miss Harris says that she has attempted "to reach those who are still prejudiced against equal opportunity for our fellow Americans of another race and color." Her own greatest hobby is aiding young boys and girls in developing healthy and happy relations, regardless of their race or color.

SOUTHERN TRAINED

Miss Harris, a lifelong student of inter-racial problems was educated

at Whitsett Institute and Lees McRae Junior College at Banner Elk, N. C. She has also studied at the University of North Carolina, University of Virginia, University of Tennessee and the University of California.

J. O. Bailey, associate professor of the Department of English at the University of North Carolina, who read the manuscript of WEDDIN' TRIMMIN'S prior to publication, says of the novel:

"There have been many studies of inter-racial relations, some of them lurid, some of them false. I believe that Miss Harris set out to tell the truth about people that she knew—or people of the kind that she knew—in a section of this state that she knows well. Without sensationalism or melodrama of any kind it seems to me, she has succeeded in writing an exciting book, with live characters, and with an honestly studied problem as its basis."



Photograph by Margaret Hubbard

Buys' children today, of the top rank

Bush Country Drama

New York Herald Tribune
A Bitter, Spry Tale of the Founding of a

Strange Clan in 18th-Century Transvaal

New York, New York
KING OF THE
BASTARDS.

By Sarah Gertrude Millin.

... 304 pp. ... New York:

Harper and Brothers. ... \$3.

Jun-2-27-49

Reviewed by

MARGARET HUBBARD

IN THE northern Transvaal, where the Zoutspanberg Mountains lift green and rocky peaks and a live stream bubbles down a rocky course to fields where gardens may be planted, lives a clan which is one of the oddities of South Africa: the forty-four Buys families.

There are Buyses with almost white skins, gray eyes and blond hair; other Buyses with black skins and kinky hair, and still others varying in hue from white to brown. A council of seven governs this settlement, which is linked to the administration of the Transvaal only through a magistrate, with a social life patterned on a strict caste system. At the top of the ladder are the descendants of Coenraad du Buys who have married white. Below them rank the Buyses mixed with colored folk, and on the lowest rung are the Buyses who have intermarried with natives. The last are not allowed to keep servants.

The hero of Sarah Gertrude Millin's new novel, "King of the Bastards," is Coenraad du Buys, born in the Cape in 1761, who founded this strange clan. The scene of this biography, part history, part tract, is the South Africa of the Kaffir wars, when tribe devoured tribe, white farmers looked to the government in vain for protection against marauding natives and Bushmen were hunted down and shot like baboons.

Perhaps Mrs. Millin's purpose is to emphasize the insolubles of South Africa's race problem or to focus attention on the bloody past which is yet so near to today. In either case she scarcely could have chosen a more unsympathetic hero to represent her case.

When he was eight years old Coenraad du Buys was convinced that his mother had poisoned his father and her second husband in order to marry a third. Enraged and revolted, he moved into his stepsister's household and, in time, took the Hottentot girl, Maria, whom he later recognized as his wife. Under his sister's accusing eyes, he asked, "Is it not good enough for our mother to have a Hottentot grandchild?" He had taken the step from which there was no turning back, for, as the Xosa said, "The dawn does not come twice." In the end he found that he had punished no one but

himself. *Jan-2-27-49*
Exiled from the Cape for political reasons, Coenraad gathered his brood of mixed color and trekked into Kaffirland, to become now friend and counselor, now prisoner or pensioner, of a succession of African chiefs, lover of African queens and concubines, father of a motley bastard crew, and leader of a small army of bastards who flocked to him for standing and protection, the birthright of his white skin.

Coenraad was seven-feet tall, and, in his youth, blue-eyed and handsome. When he rode into a chief's kraal he commanded deference, and, for a time at least, protection, from the enemy of the moment. Diniswayo learned from him, and Chaka from Diniswayo, the secret of army organization and discipline. On his advice, the Zulus armed themselves with the short stabbing spear, against which the tribes armed only with throwing spears were helpless. He made efforts to persuade Gaika to unite with other tribes to establish peace in the land, although that was beyond his powers. Once he returned to his farm and thought to live a settled life, under a government prepared to overlook his past rebelliousness, but his own people would not have him and his bastard family. The church was closed to them, he and his family were ostracized, and so, in his anger, he trekked again.

And again, and again: from chief to chief, and tribe to tribe, during the most bloody days of the Kaffir wars. When he was past seventy, racked with rheumatism and fevers, and wandering in his mind, he came at last to the Mountains of the Salt Pans—the Zoutspanberg—and told his family to stay there although he himself would go on. In the morning he was gone. There are many tales about his disappearances, but no one knows where or why he met his end.

The clan, however, still lives at Mara, meaning Bitterness, in the Zoutspanberg, and the Council of Seven met not long ago to decide whether they should send out their daughters to find white bastards to continue the white line, or to

give up the struggle and go native.

This is a bitter tale. The pity of it is, however, that none of the characters, as Mrs. Millin tells it, seem of much moment. Coenraad himself is too far gone as a renegade to enlist sympathy. His rabble of a family are so many shadows, and the style of the telling has a staccato monotony which seems to emphasize the philosophy of Coenraad himself: "It goes as it goes." *Jan-2-27-49*

Edited by SAM F. LUCCHESI



JACKET DESIGN for "Southern Cross," a novel of South Africa by Brigid Knight, which will publish Jan. 6. She is also the author of "The Valiant Lady."

GERTRUDE Millin

New Book Shows Trends Of Minority Problems

"America Divided" Arnold and Caroline Rose have brought together a large body of knowledge about minority problems in the United States. Their book discusses the present and historical status of racial, religious and national minorities and indicates the probable trends for the future. Much of the material here has been presented in books like "Brothers Under the Skin" by Carey McWilliams and Gunnar Myrdal's "American Dilemma". However, by bringing together all minorities, religious and otherwise, "America Divided" shows how similar the problems of all these groups are and puts the whole question of America's prejudices into proper focus.

Two of the most interesting chapters are "Group Identification and Morale" and the "Psychology of Prejudice"; the first of which examines the factors welding a minority into a cohesive group, the second examining the prejudices of the majority.

The authors conclude that we may expect a gradual lessening of race discrimination and prejudice in the years to come although at present they see little decrease in the "gentlemen's agreement" type of discrimination. Religious prejudice, on the other hand, is increasing and both anti-Semitism and prejudice against Catholics may be greatly intensified in the near future. "America Divided" is a scholarly work but one that does not wear its scholarship lightly. Its style is pedantic and at times repetitious. Despite these stylistic failings it will prove invaluable as a reference work and as an up-to-the-minute presentation of this country's minority problems for the layman as well as the scholar.

"America Divided" by Arnold and Caroline Rose; Alfred A. Knopf, New York City, 1949; \$4.00

BOOK REVIEW

(A Business Primer for Negroes, by William K. Bell, Wm. K. Bell Publications, P.O. Box 308, Coleridge Station, N.Y. 198 pp. \$2.50).
The Negro in the United States, by Franklin Frazier, Macmillan, 5th Ave., N.Y. 767 pp. \$9.00.
The Negro's Adventure in General Business, by Vishnu V. Oak, Published by the Author, St. Louis, Mo. Teachers College, 223 pp. \$2.75.

In the United States an encyclopedia book, summarizing the knowledge, empirical and scientific, of the American colored people from 1619 down to the present.

It suffers from all the faults of the encyclopedia. It is diffuse, running to 705 pages of text; it is necessarily sketchy; and its frame of reference, stretched much beyond sociology, is so flexible as to be no guide and no containing factor whatever.

Part of the fault of sociology, like the "science of education," is so much itself an intellectual discipline as it is a convenient category for the unassimilable findings of history, anthropology

What will interest the general reader most is Part 4, Negro Intellectual Life and Leadership, and the short concluding chapter. In these, as in The Negro Family In The United States, Professor Frazier proves his right to be called as indeed he is one of the most brilliant social thinkers of our times.

Another Useful Text

Also useful as a text is Vishnu V. Oak's The Negro's Adventure In General Business. Starting with an introduction by the principal of Tuskegee, Professor Oak's book combines history, evaluation and illustration in such a way as to provide succinct story of the Negro's experience in business.

It is an interesting story especially when told in the personal terms T. M. Alexander uses in his account (here given in full) of the growth of his general insurance firm.

The Negro's Adventure In General Business is the second of three volumes, the first of which The Negro Newspaper, appeared last year, and the last of which is scheduled for their near future. The three volumes, published by the author, are intended to be a comprehensive survey of the Negro as an entrepreneur.

Written from a different and a very muddled point of view, William K. Bell's book has a misleading title. A BUSINESS PRIMER FOR NEGROES sounds like a handbook for colored business men, but it is not.

It has some of the trappings of the elementary text book—discussion questions at the end of each chapter, for instance—but it does not seem to be a text book either.

Mr. Bell did not seem altogether to know what he wanted to do. He tried to write for the student and for the beginner in business and for the established business man.

How impossible his task was is proved by the book, which is a jumbled collection of facts, hints and warnings; and these, since there is no index, have to be hunted to be found.

Prejudice Easier To Increase Than To Decrease—Rose

THE NEGRO IN AMERICA BY ARNOLD ROSE, Harper Brothers. 325 PAGES, \$3.75

REVIEWED BY GLADYS P. GRAHAM For ANP NEW YORK — (ANP) Arnold Rose, former Howard University professor, has written a splendid condensation of Gunnar Myrdal's "An American Dilemma."

The 325 page scholarly work at-

tempts a thorough study of the impact of the blight of prejudice upon our civilization. In addition, "The Negro In America," focalizes many of the central issues revolving around the color problem. The reader is also brought up-to-date, on recent trends in Negro-white relations as well as upon new patterns of segregation and discrimination in the American social structure.

Rose and his collaborators stress that "it has become commonplace to point out that America is a land of great differences and rapid changes."

The writers observe further, that there is definitely a "Negro problem in the U. S. and that most Americans are aware of it."

The authors feel that the Negro problem is uppermost in the minds of the race and that its implications are apparent in every being and movement.

The learned scientists and sociologists make no attempt to solve the Negro problem in America. They make the statement that it is far easier to increase race prejudice than it is to decrease it within the environs of this nation.

From all indications, then, it is inevitable that "any changes for good or for evil, in better race relations will depend greatly on the people's beliefs and values."

The struggle between the democratic ideals of equality in the American creed and the obvious lack of equality in the treatment of the American Negro is still the irreconcilable struggle and what is rightfully called "An American Dilemma."

Mowe Professor Publishes Book On Business Building

St. Louis, Mo., May 31.—After a stimulating chapter on the economic and social progress of the Negro in American society, Dr. Oak effectively reviews the progress of Negroes since 1900 and discusses new fields of business in which they should find promising opportunities in his book, "The Negro's Adventure in General Business" just off the press from Antioch Press, Yellow Springs, Ohio.

In the succeeding chapters of the book, the author evaluates the work of the National Negro Business League in promoting Negro business, cites cases of successes and failures in business undertakings, gives wholesome advice for those who should consider business a worthwhile vocation, and offers suggestions for the training of young people for business pursuits. In the chapter on business edu-

cation, Dr. Oak pleads for a more practical type of training similar to that conducted by Antioch college. 6-3-49

One of the chief values of this publication lies in the contribution it makes to the literature on a subject that has been too little considered in connection with the solution of the many perplexing problems of the Negro citizen. Compact and simple in style, the book should be on the "must" reading list of businessmen and of others interested in the progress of the Negro.

The introduction to the book is written by Dr. Frederick D. Patterson, President of Tuskegee Institute. The author promises to publish a separate volume on Negro Insurance and Banking in 1950.

Holder of five degrees and world-traveller with wide teaching experience, Dr. Oak is now connected with Stowe Teachers College as a visiting professor in Social Sciences. Other books in the offing by the same author are: "The Tragedy of Wilberforce: A Drama in Negro Education" and "Twenty-five Years of Negro Education."

Released by Stowe Teachers College and written by Dr. Frederick A. McGinnis, Dean of the College of Education, Wilberforce University, Wilberforce, O.

Novel Reflects Jamaican Struggle for Freedom

OCCASIONALLY ONE COMES upon a novel that is uncommonly informative and at the same time exceptionally entertaining—the sort of book that has to do with a geographically distant people, yet a people whose desires, heartaches and what have you, closely resemble ours. A primer for democracy, it serves as an unflinching guide to a new and better world—a coming charming and delightful, it is a dash of sweetness in one's too often bitter world. Reading it, therefore, is a life-giving experience.

Such a book is V. S. Reid's "New Day" (Knopf \$3). Here is the story of the fight for economic and political freedom by Jamaicans against Great Britain, told by a member of the Campbell family—almost every one of whom made a tangible contribution to the progress of his homeland. John Campbell, now prosperous and bent with the weight of perhaps four-score years, is the narrator.

THE TIME IS November, 1944. Jamaica is granted a constitution guaranteeing what amounts to self-rule under Crown supervision. It is, this constitution which inaugurated the new day: "This is the new day. Today the Governor will proclaim from before Queen Victoria's statue . . . that from this day King George has said that Jamaican men should look after Jamaican things ourselves." Unable to sleep, John sits up all night reminiscing over the events which

make up Jamaican history between 1865 and 1944. These thoughts are his book, "New Day."

Taking us back to 1865, John presents a detailed picture of the Morant Bay Rebellion, so ruthlessly put down by bloody Governor Eyre. He has divided his story into three parts: 1865-82 (Part One), 1882-1925 (Part Two), 1925-44 (Part Three). Writing in that especially rhythmical dialect of his native land, the author keeps his reader constantly amused by displaying the kindness, joviality, and humor of Jamaicans. Also constantly demanding attention are witty, stimulating folk sayings and proverbs peculiar to the West Indies: "Nice it is when you are a stranger in a strange land to see a grin what you know" . . . "Backs which ha' felt the whip for long grow a second skin" . . . "Only in the middle of his span is a man a man, but at the start and the finish a child he is" . . . "Sorrow does no' hold hands with speech."

YES, NEW DAY is first class entertainment. Possessing a seldom-seen-nowadays newness and freshness, it would have us know that Mr. Reid has marked aptitude, unquestionable talent. Certainly he has that sort of ability, which the freshman college student is wont to describe as being "conspicuous by its absence." From this author we await additional good things.

J. RANDOLPH FISHER

THE
Negro
IN THE
UNITED
STATES
By F. F. FRAZIER

and psychology.

Will Fill Many Needs

As a text book, which it is designed to be, The Negro In The United States will fill many needs of the general college student. It is a kind of three-century book of colored people, crammed with facts made visible by population tables, diagrams and maps.

One can turn to it and find instantly the latest census figures, the median income for colored families in fourteen representative cities, and the geographical contours of Chicago's Black Belt.

The five parts of the book embrace the following major topics: The Negro Under the Slave Regime, Racial Conflict and new Form of Accommodation, the Negro Community and its Institutions, Intellectual Life and Leadership, and Problems of Adjustment.

The thirty-eight chapters are comprehensive, giving historical backgrounds, sociological interpretations and critical analysis. Each is carefully annotated, and each opens up new fields of exploration.

The careful teacher of subjects pertaining to colored people could do much worse than use Professor Frazier's book as a point of departure. 6-5-28-49

BOOK REVIEW

By SAUNDERS REDDING
 Edited by Basil Mathews
 Harvard University Press
 Cambridge, Mass. \$50 pp. \$4.75.

The colored leaders of what Henry Lee Moon calls the "great blackout"—from 1880 to 1915—have been coming up for reappraisal recently. These reappraisals have not all been satisfactory.

Frederick Douglass has been truly and exhaustively done. Quarles's biography was noteworthy, and Shirley Graham's prize-winning book, "Once a Slave, and Fuller's novel, "Star Pointed North," were interesting and provocative.

What Ridgely Torrence did with the life of John Hope was just short of fraudulent. No man can be known through his friends alone; the quality of a man's enemies are as mirrors of the man.

By recording only the better moments of John Hope, by compiling only the impressions of John Hope's friends, Torrence almost managed to make a silk purse out of what was only a little from being a sow's ear.

Worth Reading

Now we have Basil Mathews's Booker T. Washington. It is a book worth reading. There has long been a considerable difference of opinions both about Booker Washington's ideas and his basic character.

Many of the opinions are derived from legends which have sprung either from excessive admiration or bitter dislike.

Washington's ideas, some say, were extremely reactionary for the times. To win acceptance in the South, of course, they had to be. He aimed to beguile the white South into quiescence until, presto! the colored South had attained a position that could not be denied.

Oh, no, say others: he aroused the white South to exert itself to a solidification of caste-class that reduced colored people to a level as low as slavery.

He was a mouse, they say, but a monstrous big mouse, lining up all the little mice for the white cat's ravenous belly.

Varying Viewpoints

He did not believe that colored people should have any truck with politics and he said so at the very time that the ballot was the only safeguard of our rights.

He deplored higher education for his people. Preposterous! say some. Why, didn't he expand the Tuskegee curriculum, add college work?

He did not understand the labor movement, and he was opposed to labor unions.

Bunk, Washington's admirers answer. Washington himself organized what amounted to a labor union when, in 1900, he founded the National Negro Business League—"the parent of a numerous progeny of subsequent leagues of men in different lines of business and professions, from bankers and lawyers to tailors and funeral directors."

In some quarters Washington is still venerated as a god; in others he is still hated as a remembered scourge. Mathews is frankly in the first class, but that does not stop him from being honest to his materials.

This is shown nowhere better than in the long analytical chapter on "The Continuing Debate" and DuBois.

Mathews does not resolve all the differences of opinion, and one does not agree with all of his interpretations of Washington's moods, motives and mechanics; but there will be less controversy now, thanks to this study of the founder of Tuskegee.

White woman writes novel of 'passing' Negro

NEW YORK — Legendary tortures suffered by white-skinned Negroes are treated by white woman, M. Virginia Harris, North Carolina school teacher, in her first novel, "Weddin' Trimpin's," just published by Exposition Press.

Miss Harris' novel attempts to study the acute problem of Negroes who, she says, live in the "no-man's land . . . on the painful fringes of the color line."

Through her central character, Lucy, attractive graduate of a Negro seminary, Miss Harris probes the desires of a girl who could easily "pass" as white, but who, according to the writer, "can never forget her strong bond with those of darker skins."

Miss Harris, teacher in a rural high school, lives on a family farm at Concord, N. C., that has for years been cultivated chiefly by Negroes.

In writing "Weddin' Trimpin's," Miss Harris says that she has attempted "to reach those who are still prejudiced against equal opportunity for our fellow Americans of another race and color."

Story of L. N. H.

Told in New 48-Page Booklet

The story of the United Nations, its organization and accomplishments, is told in compact form in a 48-page booklet prepared and recently released by the United Nations Department of Public Information.

Entitled "How People Work Together," the booklet is designed primarily for use in schools and by adult discussion groups. It was prepared to implement a resolution passed by the United Nations General Assembly calling on member governments to encourage teaching about the United Nations and its specialized agencies.

Assisting in its compilation was the U.N.-UNESCO seminar on teaching about the United Nations, held in New York last summer.

Carver Award Novel

"WITHOUT MAGNOLIAS" (Doubleday), which portrays a cross-section of Negro life in America, won its author, Bucklin Moon, the George Washington Carver Award. It richly deserves the tribute, for here, in novel form, is a penetrating look-up of the Negro and his problems. The plot unfolds the staggering odds against simple people: in the story of the president of a Negro college, and in its subplot of a girl in love with a professor there. Retaining a magnificent objectivity, the book, without being pessimistic, indicates that there may be no true solution to the problem of Negroes. "Without Magnolias" has the most realistic approach of the titles we are examining today.

Most surprising of the books under scrutiny is Nancy Bruff's new novel, "The Beloved Woman" (Messner). Miss Bruff, you'll recall, did "The Manatee" a couple of years ago. The critic roared it, with good reason.

In her succeeding work, Miss Bruff has not improved by leaps and bounds, but she has improved and that's something for the record. Her newest work, I guarantee, will be greeted by a general popping of eyeballs among the critical gentry, for the winsome Nancy has plunged right to the heart

of a story of tremendous racial implications. It is reasonable to conjecture that her handling of her subject matter, her intense sincerity, and her adroit conclusions will cause any imperfections in her literary product to be overlooked.

The plot cannot be divulged here in any particular. But her sound conclusion makes great good sense: there will be no progress toward amicable interracial relationships until a foundation of friendship, based on mutual respect, has been laid.

This novel packs a round-house punch, but instead of sending you reeling, it gives you something to mull over for a long time to come.

The Beloved Woman Heralds a New Trend

"THE BELOVED WOMAN" by Nancy Bruff (\$2.75 Pub. Julian Messner Inc., N. Y.) is the herald of a new trend. Miscegenation is growing almost respectable among those who read books. It is interesting to watch how literature struggles to catch up with life. It is always so far behind, and so apologetic.

It has to be to be believed, I suppose, for it takes a long time for a new experience to be known and accepted by many. A book will not be published unless the firm thinks it will be bought by a large number. People live in certain intellectual atmosphere just as they exist in certain areas.

The atmosphere of the mind and imagination is constantly changing as new images and experiences force their way in, like gases filtering into the atmosphere. Nothing stands still and the basis of power which controls everything is always shifting.

The expanding power of the Negro group here and the pressure of colored nations abroad are undermining the old Anglo-Saxon certainty of God-given superiority. So a new point of view is tiptoeing in. Maybe, just maybe colored folk are like other people!

ALL OF THIS is a preface to saying that Miss Bruff's delicately written, tender and honeyed book about the love of a Negro red cat and a poor little consumptive blonde sales person is a sign of definite change in the "rugged" American mind. Now, we can admit the races can mingle—just a little—not for mating, not yet—but for friendship.

After writing numerous dreamy and abstract letters to each other, the couple settle, with relief, for

friendship. THE AUTHOR and publisher, too, are much relieved. They can pretend to be very daring and perhaps have a best seller. Actually, miscegenation in the New York area goes on at a furious pace. Human beings, thank God, are always more daring and less squeamish than story tellers can let them be. Why we must always be so hush-hush, I don't know, except that we belong to a genus that runs in herds. J. SCHUYLER New York, N. Y.

Booklet Gives Facts on U. S. 'Slave' Worker

The Government yesterday freed a word-filled picture of the American working man to counter Russia's propaganda the United States worker is a slave victim of imperialism and Wall Street.

The 142-page book entitled "The Gift of Freedom" is designed to tell the worker in foreign countries "how his American counterpart lives," precisely and without frills.

It's a product the Labor Department's Bureau of Labor Statistics and is based on factual surveys. Prepared at the invitation of the State Department, it will be used in publications and radio broadcasts overseas.

Ewan Clague, Labor Statistics commissioner, said, in releasing copies of the book:

"Our best answer is not counter-propaganda or a sensational story—but a straightaway statement of fact."

The booklet carries a set of photographs: A worker's wife in her kitchen with gleaming white refrigerator, stove, sink and cabinets; a typical suburban street; scenes of labor contract signing, union meetings, strike picketing for higher wages; public schools and libraries; well-filled grocery stores; industrial and farm machinery; plant safety devices and first aid rooms toilet facilities at home and job.

And it shoots these statistical facts about the American worker: He can buy twice as much with his wages today as he could with his pay 30 years ago—with at least 10 hours less work a week.

His typical daily food consumption includes: One egg, 1½ pints of milk, half a pound of meat or fish, 1/3 pound of sugar.

By six minutes' labor he can earn enough to buy a pound loaf of bread, 37 minutes, a pound of round steak; nine minutes, a quart of milk; 34 minutes, a dozen eggs; six hours, a pair of shoes; two days, a good radio; 22 days, an electric refrigerator; three days, a month's rent; 140 days, a new automobile. The booklet says two out of three farms are operated by their own-

As editor of a country weekly in Georgia he went broke because of his fight against the Ku Klux Klan. "Harlem Story" is the third novel he has written about Negro life. In this series of three, he discusses Negro life in Georgia in the first two and Harlem culture in the third.

It tells the story of her maladjustment in Harlem because of her color and how she finally married a "big, kind, rich" man, who became her friend.

By six minutes' labor he can earn enough to buy a pound loaf of bread, 37 minutes, a pound of round steak; nine minutes, a quart of milk; 34 minutes, a dozen eggs; six hours, a pair of shoes; two days, a good radio; 22 days, an electric refrigerator; three days, a month's rent; 140 days, a new automobile. The booklet says two out of three farms are operated by their own-

Georgian Writes 3rd Negro Novel

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Looks at Books

Maj. R. R. Wright's Greatness Paralleled America's Growth

By THEODORE W. GRAHAM

Educator, editor, politician and banker, Richard Robert Wright, over the span of the ninety-two years of his life became one of the rare individuals, who having been born in one generation, could knowingly speak the language of several.

In January of this year, 1949, The Farmers Press, Philadelphia, Pa., published a series of speeches, radio and rostrum, delivered by Maj. R. R. Wright Sr. during the war year. The book is published under the authorship of his daughter, Harriet Beecher Stowe Wright-Lemon, "Speeches of Maj. R. R. Wright Sr." (\$3.50).

Such publication does not necessarily have to be non-definitive of the personality and life of the man who is its subject. This book is, however, because of the scant few years of the subject's life which it covers.

BESIDES THE LIFE sketch (by Mrs. Lemon), which in this case serves as a foreword to the compilation of speeches, there is painfully little for one to go on to gain an appreciation of the actual greatness of the man who was Maj. R. R. Wright. An adequate biography of Richard Robert Wright should be undertaken.

Richard Robert Wright was born in Dalton, Ga., May 16, 1855, and died in Philadelphia, Pa., July 2, 1947. Within his memory was the sight of his racial fellowmen in bondage, and then freemen. With in his memory was the painful sight of his native land disunited in civil war while still a young commonwealth on a continent that was mostly wilderness, and then chaos in the wilderness created by men having become free.

With these memories still fresh in mind, he lived to see man split the atom. For one who had lived so long and seen so much, there are volumes that could be said, especially when they themselves were, in a sense, part of a contributory source to developments which made America great.

IN 1876 RICHARD Wright graduated from Atlanta University. In 1880 he became principal of the first publicly supported high school for Negroes in the State of Georgia. In 1880, '84, '88 and '92, he was delegate to the National Republican Conventions. During the Spanish-American War he served

of a brighter hope for all men, in spite of the fact that the irony of that hope was so far removed from him—at Hiroshima and Nagasaki. The message of hope from the 10-year-old Georgia boy could have been a prophecy of good or evil for all mankind: "Tell them we are rising."

as paymaster with the rank of major, and in 1891 he was elected president of Georgia State College, one of the first state colleges in the South for Negroes.

To round out his full and varied accomplishments, the apogee of his achievements was reached in the early 1920's when he organized and founded the Citizens and Southern Bank and Trust Company of Philadelphia.

Major Wright's whole life is full of anecdotes which in themselves are subject-material for books. The pity is that from the speeches he made as president of the bank he founded, these things are lost from sight of one who did not know him personally or had lived in close contact with leaders who knew him as a warm human, albeit shrewd banker.

THIS PIECE BY now is rather more an appraisal of a man by one who knew him, rather than the review of a set of speeches delivered over radio.

When Richard Wright was ten years old, a pupil at Storrs School in Atlanta, Ga., Gen. Oliver Otis Howard (for whom Howard University in Washington, D. C., is named) visited the school.

At the end of the inevitable speech the visitor made, he asked the pupils if there was a message they might like him to take back to their friends in the North. The story goes that from the back of the room arose a 10-year-old boy who replied: "Tell them we are rising."

THE YOUTH WAS Richard Robert Wright, later to become one of America's great leaders.

The story of his rise to that eminence is the story that some day should be told. His story is contemporary with that of his country's whose birth pains were borne in the half-light of a freedom for which it struggled while at the same time denying it to thousands of other human beings.

Richard Robert Wright was born while that half-light was becoming a full glow, and died shortly after the flame which symbolized freedom for all men went almost out. It is fitting that he lived through so much and witnessed the birth

GERTRUDE

Martin

Offers Fresh Approach
To U. S. Slavery Era

A great many novels have been written about the slavery period in this country so it is all the more unusual to find in "Double Muscadine" by Frances Gaither one that brings an entirely fresh approach to its material. The setting is rural Mississippi and the trial which is the framework of the book is modeled in considerable part on an actual case in the records of the Supreme Court of Mississippi in the 1850's.

The trial is that of Aimee, a pretty mulatto slave, bought in New Orleans by Kirk McLean and brought to Mississippi. The charge is poisoning of the entire McLean family which resulted in the death of a child. But the actual crime becomes secondary to the unravelling of the skein of motives and emotions which bind the various characters to each other.

The subject Mrs. Gaither has chosen has a great deal of dramatic interest in itself but the author has not relied too much on this. Rather she has strengthened her book by the reality she gives to her characters. The reader is able to get a rounded picture of each and to understand how each is forced by the trial to look within and to examine the forces which have brought him to this point.

Since the trial of Aimee is the focal point of "Double Muscadine" suspense can be and is effectively used. The author has done considerable research and the reader enters into the period of which she writes. Mrs. Gaither writes with understanding of these people, both white and Negro. Her earlier books, "The Red Cock Crows" and "Follow the Drinking Gourd" were concerned with the same period and both were well done, but in "Double Muscadine" I think Mrs. Gaither reveals a deeper insight into her characters.

"Double Muscadine" by Frances Gaither; The Macmillan Company; New York; 1949; \$3.50

GERTRUDE

Martin

Brutal Tale of 'Duke'
Points Bitter Finger

MORE of a history than a novel, "Duke" is the story of a fifteen-year-old gang leader in Harlem. The author, Hal Ellson, has worked for several years with juvenile delinquents as a recreational therapist. His fictionalized story of one boy's thoughts and actions is brutally real. In a Prefatory Note Mr. Ellson emphasizes that society is to blame: Gang members and

gangs are part of a sickness, the sickness of a society which can adjust in Harlem because of her blame only itself for what has already happened. Above all, no color and how she finally married blame should fall on the boys. They are the helpless victims." a "big, kind white man" who befriended her.

As editor of a country weekly in Georgia he went broke because of his fight against the Ku Klux Klan. "Harlem Story" is the third novel he has written about Negro life. In this series of three, he discusses Negro life in Georgia in the first two and Harlem culture in the third.

In its starkness and its poignancy "Duke" reminded me of the motion picture, "The Quiet One," also the story of a Negro boy, but one several years younger than Duke. This book and the picture bring into bold relief the tragedy of poverty, loneliness, and frustrated young dreams. "Duke" is not a pleasant book but it is one that readers will not easily forget.

"Duke" by Hal Ellson; Scribner's; New York City; 1949; \$2.75

"The Hollow of the Wave" by Joan Hewitt; Prentice-Hall; New York; 1949; \$3.50

In this new novel, the writer describes life in Harlem as it affects a blonde colored girl who goes over to the white race although she continues to live in Harlem. It tells the story of her maladjustment.

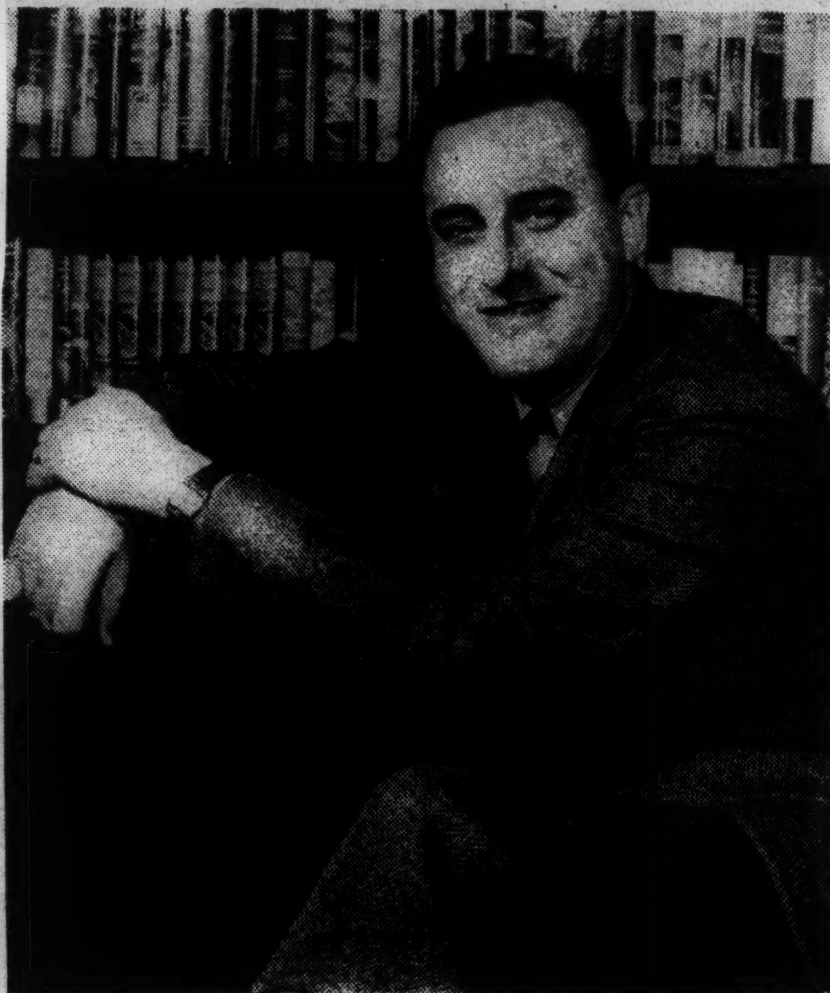
CHICAGO (ANP) — "Harlem

Georgian Writes

3rd Negro Novel

No Mobs, No Fiery Crosses

Quietly Told, Convincing Story of Southern Negro Family Life



Bucklin Moon

WITHOUT MAGNOLIAS.

By Bucklin Moon. . . . 274

pp. . . . New York: Doubleday and Company. . . \$3.00

Reviewed by
ANN PERRY
Tribune Book

MOST of the novels that deal with race relations in the South follow a recognizable pattern that makes back as far as "Uncle Tom's Cabin." They are filled with the sound and fury of hooded mobs moving in swift pursuit of terror-stricken Negroes, human blood drips from the trees along with the Spanish moss and Simon Legree is reincarnated in the form of a sadistic half-crazed sheriff.

Bucklin Moon, winner of Dou-

bleday Company's George Washington Carver Award for a book about American Negroes, has discarded this pattern and worked out a new one in his prize-winning novel, "Without Magnolias." He has eliminated the lynch mobs and the fiery crosses: Liza does not cross the ice with the hounds bay-ing at her heels, and Simon Legree appears only once, and briefly.

This is a quiet book, slowly paced. It tells the story of a Negro family living in Citrus City, Fla.; of how the members of this family struggled toward a more rewarding way of life; of their love affairs, their small pleasures. They go fishing, give parties, attend the movies, fall in love. World War II is a-rumbling somewhere in the wings, faint, far off—a soldier comes home, other soldiers appear in the background; people

grumble about the rationing of gasoline, the shortage of meat.

Except for its overtones of race, this might be the story of any family. Esther Matthews, a widow, has a justifiable pride in her three children. Her youngest daughter, Bessie, is secretary to Ezekiel Rogers, president of the local Negro college. The oldest daughter, Alberta, a social worker in New York City, returns for a long-awaited visit, and leaves quickly, wondering why she ever came back. Luther, the only son, marries the girl he loves, goes to work in a war plant and joins the union. Finally, Esther marries, too, for she falls in love with Jeff Bronson, a man of tremendous dignity. Jeff's personality, his reaction to his neighbors, is revealed, in part, by the sign he placed on his rowboat: "This here my boat, it doan belong to you so doan use it. This means white as well as colored."

You will recognize many of the people in "Without Magnolias" because you have met them before in other novels: the honest, patient mother; the self-sacrificing oldest son; the sophisticated daughter. And Carl Thornton, white, editor and publisher of the local newspaper, is very nearly a stock character, perhaps because his prototype exists in cities and towns all over the country. He is the liberal turned conservative; his liberality is "tempered by the doubts instilled in him by his mother, his wife's money and, most of all, by his Southernness, composed of legend and myth which was in perpetual conflict with what he knew to be right—at heart he was a human man; he wanted to be good, but he had dulled the will for doing so."

But Ezekiel Rogers, president of Bayerton College, as a brand-new character—full-bodied, believable, completely alive. You will remember him long after you finish the book, because it is difficult to decide whether he was right or wrong, and you will find yourself

BOOK REVIEW
—By Gladys P. Graham for ANP
ONE-WAY TICKET

—By Langston Hughes, Knopf 136
Pages, Price \$2.75

In returning to his original forte, poetry, Langston Hughes pictures an America that is "no bed of roses for the darker brother" in his latest volume, "One-Way Ticket." There is a deep and underlying racial philosophy embedded in the rhythmical distillation of Hughes' poems. He has attempted to mirror his conception of some of the

will go on dying a little each year. When the appropriation comes up, professional when the appropriation comes up, Southernner, insists that Eric be go on placating the three-man

examining board in order to ob-

take the money he needs, go on trying to convince himself that

the end justifies the means.

Hughes' Latest Poetry Attacks Racial Patterns

wondering what you would have done had you been placed in a similar position.

Ezekiel spent most of his life developing the college, slowly acquiring a first-rate faculty, cautiously adding courses. He has been part beggar, part sycophant, pleading, cajoling, compromising in order to get funds for his school. He wants desperately to keep his finest teacher, Eric Gardner, and then

BERTRUDE Martin
Chicago Defender, Chicago Ill.

New Franklin Frazier Book Slated For Spring

A new comprehensive analysis of the American Negro by E. Franklin Frazier is being announced for April publication by the MacMillan Company. Dr. Frazier discusses the Negro's African background, urban and rural Negro communities, the church, education, the Negro press and literature, Negro leaders and intelligentsia among other subjects. Dr. Frazier is head of Howard University's Department of Sociology. His book will probably have an \$8.00 price tag.

"The Beloved Woman"

A new novel by Nancy Brun, author of "The Manatee" deals with the "mailbox romance of two little people—a lonesome girl and the man she didn't know was a Negro" according to her publisher's advance publicity. Publisher will be The Julian Messner Company.

"The Duke" Sat. 1-22-49

"The Duke" described as a shocking and true novel of the life of a teen-age gangleader in Harlem will be published in February by Charles Scribner's Sons. The author is Hall Ellison, a young social worker.

"The Negro Handbook"

The 1949 edition of the Negro Handbook edited by Florence Murray is to be published by the Macmillan Company. Although the fourth edition of the Handbook, it is the first under the Macmillan imprint. After this year the book will be published biennially. It is a helpful compendium of facts about Negroes and with this backing Miss Murray should be even more successful. Probable price of the Handbook is \$6.00.

"Harlem Story"

John Hewlett, author of "Harlem Story", has made Harlem a weird place peopled by prostitutes, pimps with Harvard accents, madams who go wild at the sight of a common house fly, and other assorted characters including Flutie and Jim, the central characters who unknown to each other are passing.

The publisher's blurb raves that "Harlem Story is deeply searching in its understanding of the psychology of Harlem where everything is resolved in patterns of black and white." Thus, the "white house" into which the innocent Flutie barges thinking it a beauty parlor is really a brothel where the black madam has only white girls and maintains a lily-white decor. When she discovers that Flutie is colored she chases her out of the house with drawn razor. The despairing Flutie then wanders past the "black house" where everything is reversed: the madam is white, the girls Negro and all within black.

The rest of the book is on a par with this over-simplified presentation of Harlem. Mr. Hewlett evidently has used an unusually vivid imagination more than he has observed reality. His Negroes are unreal caricatures and the whole story of Flutie's woes hardly seems worth the trouble he takes in chronicling them.

"Harlem Story" by John Hewlett; Prentice-Hall; New York City; 1948; \$2.50.

(Copyright, 1949, by the CHICAGO DEFENDER)

troubles and futilities of the Negro race. 26

His poem "Restrictive Covenants" asks a pertinent question:

"When I move
Into a Neighborhood
Folks Fly
Even every foreigner
That can move, moves
Why?" 26-1-7-49

Some poems like "Madam to You" demonstrate the poet's humor through the character of Alberta E. Johnson to give his prosaic phrases of thought and actions of the common folk. His "Lynch Song" is a mournful dirge.

Those who think deeply will find in "One-Way Ticket" a book that can give them invaluable insight on the cultural patterns of our time.

Cite Reality of Julius Rosenwald's Dream

WHEN JULIUS ROSENWALD began his career as a \$5 a week clerk his aim was to some day earn \$15,000 a year. \$5,000 of it was for charity. From his Sears-Roebuck fortune he gave away between sixty and seventy million dollars to various charities. Probably the Julius Rosenwald Fund is his best known philanthropy.

In "Investment in People," (Harper & Brothers, New York, \$3), Edwin R. Embree, for twenty years president of the fund, and Julia Waxman, a staff associate, tell the story of one man's dream that became a reality. Contrary to the method of many philanthropists Mr. Rosenwald stipulated that the monies he contributed to this fund should be spent within twenty-five years of his death. He believed in dollars spent for today's needs rather than left to accumulate for possible uses in the future. 26-4-23-49

Because of his ideals of democracy it is not strange that his chief interest was in the Negro. He believed that racial discrimination could be attacked by improving the health and education of those less fortunate. The pressing need was to equalize opportunities for all people. In spite of much opposition he built over 5,000 rural schools in the South and helped to train teachers for those schools. He established libraries and health clinics and gave assistance to Negro colleges and hospitals.

OF THE MILLIONS spent by the fund only two millions were spent for fellowships. The accomplishments of individuals who benefited from these fellowships are varied and far-reaching. It eased the road of young men and women in both races in their climb to eminence. It often made the difference between going on and giving up.

After spending twenty-two million dollars the actual work of the fund ceased but its influence in education, health and race rela-

tions continues. Each one of us benefits in some way. Thousands of young men are alive today because Charles R. Drew went on learning. Everyone knows of the work of Ralph J. Bunche and of Percy Julian. The names of writers, painters and sculptors of note appear on the list of beneficiaries and many have won fame in the entertainment world.

The fund gave fellowships to William Grant Still and Langston Hughes whose opera "Troubled Island" has recently been produced. The 999 Negroes and 538 whites who received assistance have contributed much to the arts and sciences.

THE CHAPTER ON race relations tells of progress made during the fund's existence and is, in this reviewer's opinion, one of the most interesting sections of this 291-page book. Although the fund officers recognize that it did not produce all of the changes, it did offer leadership and resources and encouraged other organizations in their philanthropic activities.

The book is an interesting record of an attack on intolerance and race prejudice and is not "cluttered up" with a lot of uninteresting statistics.

GRACE TAYLOR BURLEY
Montpelier, Vt.

Jamaican Struggles
NEW DAY. By J. S. Reid. 37 pp. New York: Alfred A. Knopf. \$3.

THIS novel by a 36-year-old Jamaican newspaper man attempts to be, in its own words, "a tale that will offer as true an impression as fiction can of the way by which Jamaica and its people came to be today." As such, it is disappointing. For if you pare away the curiously insistent, repetitious and inverted native dialect which embellishes its basic outlines, all that is left is a conventional type of family saga, covering seventy-nine years and built around the Jamaicans' struggle for universal adult suffrage and self-representation under the British Crown. It is ambitiously contrived, and, by virtue of this very fact, fails signally to do for its subject what "Cry, the Beloved Country," say, did for South Africa.

The story line is pat. The book begins during the ill-fated Morant Bay Rebellion of 1865. Young John Campbell is helping his idolized rebel brother, who strongly resembles in combat the juvenile heroes of countless children's stories of our own Revolutionary War. At the end of the novel, Campbell's equally idolized grand-nephew prepares to go to the city square as the representative of the people to accept Britain's new liberal constitution for

the island. At last, the freedom for which the grandfather fought so recklessly has been won by the moderation and legal methods of the grandson's generation. There is new and powerful material, obviously, in Jamaica's past and present, but it is only hinted at here. "New Day" has too much plot and too much ground to cover to allow time for real development of character or situation, and what mood there is is carried almost entirely by the frequently distracting dialect instead of by genuine insight and interpretation.

ANNE L. GOODMAN.

Rear Echelon Warfare

THE FREEBOOTERS. By Robert Wernick. 236 pp. New York: Charles Scribner's Sons. \$2.50.

THE characters and events in this novel are fictitious. Any resemblance to actual persons or events is incidental. In this novel, strangely enough, the characters are fictitious. The quote Rusk in the rear echelons with the casualness with which a Mailer character rolls off a curse in combat. Here is the war in satire handled imaginatively by an extremely capable writer, but it almost requires a second reading to understand that the author is exposing the corruption of soul on high military levels. The fault of this book is that its main characters are freaks.

An ex-combat soldier, a Negro intellectual, and a freebooting colonel round out the fantastic parade of clowns. The Command Post is the hotels and bedrooms of Paris, and their adventures, told rapid-fire, have the impact of hot lead. Writing "Reports" and making "Surveys" was ostensibly the main function of "Task-Force Sisyphus," but its true purpose was the picking up of women, booty and foreign decorations.

Mr. Wernick is a sharp observer, a facile writer. But if he intended to show military corruption, prejudice, boot-licking and disintegration, his book only conveys a faint impression of what he intended.

HERBERT MITGANG.

ONE-WAY TICKET. By Langston Hughes (Knopf, \$2.75). The virtues of Mr. Hughes's poetry are, mainly, those of forbearance. Given the single theme, he treats his data with great restraint: basic vocabulary, simple rhymes, short lines, no violence, no hyperbole, no verbalizing. The rhetoric, such as there is, is that of understatement: this

kind of rhetoric is easier to slide over than that of exaggeration, but it contains, no less, the contrived element, and in the long run Mr. Hughes's use of these devices induces in the reader an effect opposite, I feel sure, to that which he intends. The studied artlessness pretty soon puts the reader too off guard, makes him condescending, patronizing. "How simple the Negro is," he will be saying to himself if he doesn't watch out, and, in a few minutes, "How quaint!" I for one should like to see what Mr. Hughes could do if he would try his hand on work more elaborate, involved, complex, be less for a change the spokesman than the individual, exploit more fully than he has seemed to want to so far his own personal resources of education, travel, reading, music other than blues.

BOOK REVIEW

By J. SAUNDERS REDDING

(The Life and Work of Bishop Alexander Preston Shaw, by J. Beverly F. Shaw. Parthenon Press, New York. 215 pp., \$2.50.)

(Duke, by Hal Ellison. Scribner's Sons. New York. 174 pp., \$2.75.)
To review Duke, a novel by Hal Ellison, and The Life and Work of Bishop Alexander Preston Shaw, by his brother, is not so incongruous as it may perhaps seem. If the good Bishop's life turns out to be not a life at all, but a scarcely connected series of sermons, it must be remembered that the story of Duke illustrates a theme and gives cogency and point to the morality and uprightness that the Bishop preaches. For all its side-slips into platitudes, the Bishop's biography is not dull; and neither is Duke.

I do not force these similarities. Inverse though they may be, they are apparent to any reader of both books. It takes no stretch of the imagination to hear the Bishop, as he looks up from the final chapter of Duke, murmur, "There, but for the grace of God, am I."

Victim of Culture

To see Duke in the Bishop is a little harder, but no one can deny that, given a slightly different balance to the scales of environmental chance, all that Bishop Shaw is the fifteen year old Duke might have become.

One reflects the other with a direct congruency that reveals much of the wonder and mystery

of life. It is not too much to say that both the Bishop and the boy Duke are victims of our culture.

But victims are not always tragic. Indeed, the original meaning of the word had no tragic overtones whatever. It was a verb meaning to consecrate; and if Bishop Shaw's biography can be subtitled, as it is, "The Power of a Consecrated Life," then Duke's life, too, was in its own way a consecration.

But here similarities end, for the Bishop has devoted himself to good works. As teacher, preacher, and honored divine, his life has "lead some, as did the ancient pillar of cloud and fire, to take the road that leads to the promised land of service and human betterment."

And this may have been exactly Mr. Ellison's purpose in setting down the tragic story of his hero Duke. Certainly the book has all the punch of a good sermon.

Told case-history like, without trimmings, and in the first person, it reads like the testament of a sinner who has just found God or a good substitute for God.

Brutal Facts

One does not know why the mind ascribes greater power to ugly than to pleasant fact, but such is the case, and because of this the story of Duke adds up to a powerful novel.

All of the facts are brutal, ugly. And so is Duke. Reared in the streets of Harlem, at fifteen Duke is a degenerate. He is a reef-head, a thief, a gang leader, and a pimp whose "stable" of adolescent girls wait for their dates in the sinister, dark rooms of a deserted house that Duke and his gang have appropriated.

The episodes of the story are all on the same plane. There is neither lift nor dip. Unlike Wright and Algren and Motley, who have forged powerful novels out of similar materials, Ellison does not bother with excitement, with sensation. It seems a fault, and yet it does not seem a fault.

The limitations of the first person narrative were against such treatment, even had the author inclined to it. But in a social document there is no room for the artifices of the conscious, art-aware novelist. Mr. Ellison is a social worker. He has written a shocking case history.

Uncle Tom Florescent

We have just concluded reading the most nauseating book we have read in a long time. When we completed the paragraph "You Can't Build a Chimney From the Top," written by a Georgia Negro, Joseph Winthrop Holley, who claims close friendship with the Talmadge family, we had the quite natural inclination to vomit. Every line of this preposterous book developed the inducement of emetic. *Set 1-15-49*

In "You Can't Build a Chimney From the Top" one discovers the subtle, cunning philosophy of Southern reactionaries, presented in a way that may mislead millions of liberal whites, who will be caught off guard, when they discover a formally educated Negro endorsing practically everything that bars the black man in America from equal citizenship.

Just imagine if you will a black men who opposed fair employment practices and openly states in his book:

"My own opinion is that this act is not necessary, or even the best approach to the question of employment for colored people."

This same sickening author then proceeds to lambast labor unions, but no where in his treatment of labor issues does he offer to his readers what in his judgement is a better technique for Negroes to use than labor unions or a federal fair employment practice act. Here is a black man who tells the black man to let nature take its course and casts the whole matter aside by taking a swing at the NAACP when he says:

"We are too prone to go into the courts for things that are better gotten by other approaches."

Strange to say Author Holley is opposed to Negroes voting, and openly charges the Negro vote is purchasable. Of course whenever you hear a Negro make such charges against his race he intends to direct attention to every one but himself. He's all right but the rest of his tribe are venal.

This writer is fully conscious that a few Negroes are purchasable, but we do not join with this man Holley in the thought that dishonest voting is something incident to black people. One would have to forget the days of Uncle Joe Cannon, when it was discovered that in the congressional district from which the former speaker of the House came, white men were bought on election day just like cattle, and right here in Oklahoma City we recall when oil extension was sweeping over Oklahoma City, everyone knows the oil companies went down into ward four and bought white votes at \$1.00 per vote back in the depression thirties. This sort of thing could be duplicated thousands of times but Brother Holly, who has lived most of his life in a state where the most dishonest elections are held in America, and where all Negroes have been disfranchised up to recently, except Negroes who talk and act like the author of "You Can't Build a Chimney From the Top," thinks differently. *Set 1-15-49*

Although author Holley admits his wife has been cursed, abused and insulted down in Georgia, while he hid up stairs as his spouse fronted the mob for him, he seeks to dispose of the terrorists with a few jolks about his helpless fellows who have gotten into trouble with whites, and he suggests:

"Racial maladjustment in the south cannot be cured by shaking verbal or legislative bludgeons."

The man who would make such a statement unquestionable has no faith or confidence in the efficacy of the 13th, 14th and 14th Amendments to the Constitution of the United States, and still retains the servile spirit of the chattles, who in the bull pens of Dixie before Lincoln's freedom were quite sure the Negro never would be free.

Author Holley also holds a brief for segregation and separate schools. He says "tact and time are necessary parts of the cure" for this evil. He expounds the cause of gradualism and faces the issue squarely when he says:

"I, a Negro of some education, favor segregation in the Southern states for the time being."

But it is in his chapter on segregation that Brother Holley lets the cat out of the bag, and exposes the inconsistency in his argument against out-side interference and the thesis that the South can take care of its own problems. The very title of the book seeks to convey the idea the Negro must look to his own strength to do certain things, which is of course true with some reservations. Society and government are basic in the idea that men can better do things collectively than as individuals, and since the Negro is a part of American society it is important that the social unit to which the black man belongs extend the same emoluments and preveliges to black as does to whites. No racial effort of the Negro can overcome basic handicaps established in the law.

But back to author Holley's inconsistency. While he argues for sectional determination he admits that the state of Georgia has relied almost solely upon the Rosenwald fund to maintain Negro schools in that state, and he further indicates that federal aid in education will be necessary for the further development of education in the backward south. There you have it. Brother Holley blow hot and cold on the same subject. First he says the South can do the job, in the next breath he admits the South cannot do the job.

We do not know the purpose of this book being published just at this time, but it smells a great deal like propaganda coming right at the time when President Truman declares he will enact civil rights legislation, and it is noteworthy that author Holley expressly condemns the President's civil rights committee. About the only way to understand this unseemly Negro is to remember a statement of Wendell Phillips: *Set 1-15-49*

"The hardest person to convince he should be free is the slave himself."

GERTRUDE Martin

'Without Magnolias' Given Top Rating

THREE recent novels about the South show a wide range of treatment. Of the three "Without Magnolias" by Bucklin Moon; "Southbound" by Barbara Anderson and "But the Morning Will Come" by Cid Ricketts Sumner, "Without Magnolias" is undoubtedly best. It is a calm, objective book about a Southern Negro family, mother and three grown children, and those

whose lives they touch. This "latest book" is, I think, far better than Mr. Moon's earlier novel: "The Darker Brother".

Bessie, youngest of the Mathews family, is secretary to Ezekiel Rogers, president of the Negro college in the small Southern town in which they live, and is in love with Eric Gardner, liberal professor at the college. Luther Matthews has been planning for 12 years to marry Eulia who works as a domestic in a white family. Alberta, the older daughter, lives in New York where she moves in a mixed circle of intellectuals. The mother has thought little of herself since her husband's death and is concerned chiefly with her family.

Neither Negroes nor whites escape lightly: the Negroes are color conscious and worried about externals, while the whites are hypocrites and lynch-minded below the surface of benign philanthropy. *Set 1-15-49*

"Without Magnolias" is the winner of the George Washington Carver Award for outstanding writing by or about Negroes. It is a mature, understanding and distinguished novel which can be highly recommended.

"Southbound"

"Southbound" by Barbara Anderson covers a lot of ground from Alabama to Ohio, to Paris, back to New York and thence to Alabama to complete the circle. That is the route Amanda Crane, a talented young Negro pianist, follows before she finds contentment. As a child she is carried by her grandmother, Laura, to Ohio to receive all the care denied her in Alabama. When

Whatever merit this plot might have is obscured by the stiffness of its characterizations. Mrs. Anderson's Negroes are one-dimensional and the reader seems to look at their problems from a distance. The author's first novel, "The Days Grow Cold," was far more effective writing.

"But the Morning Will Come"

"But the Morning Will Come," like "Southbound," does not make the most of its possibilities although it is a more successful book on the whole. It tells of the awakening of a young Southern girl to the Negro problem through the discovery of Negro blood in her husband's family.

The young wife is a sympathetic character and the atmosphere of fear and suspicion is well handled. Too much of the book, however, tends to the melodramatic and most of the characters are stock types.

"But the Morning Will Come" is a new approach to the South and its race issue. It has some of the charm of the old-fashioned novel and its maiden in distress theme. Though far from a great book, it will hold your interest to the end.

"Without Magnolias" by Bucklin Moon; Doubleday and Co.; Garden City, N. Y.; 1949; \$3.00.

"Southbound" by Barbara Anderson; Farrar, Straus; New York City; 1949; \$3.00

"But the Morning Will Come" by Jid Ricketts Sumner; Boobs-Merrill; New York City; \$3.00.

Looks at Books

Study Reveals Swaziland's Blacks At Mercy of Whites

By J. A. ROGERS

South Africa is by far the worst place in the world for a Negro. One of the worst regions in this territory is Swaziland, according to a well-documented study by Dr. Hilda Kuper in "The Uniform of Colour," a study of white-black relationships in Swaziland (Witwatersrand University Press, Johannesburg, South Africa. 160 pp. and thirty-two plates. \$3). *Sat. 3-19-49*

Though a protectorate, Swaziland is at the mercy of the whites, who live solidly off the blacks, giving in return the least possible. Justification for this action is based on color. *Sat. 3-19-49*

"Throughout South Africa," says Dr. Kuper, "color has become the primary index of status in all activities. A small self-conscious white community, possessed of the technology of a great mechanical age, lives in vital dependence on the labor of a black subject people."

The population in 1936 was 2740 mulattoes, 153,270 blacks and 705 whites.

The whites get their alleged superiority from the old fable of Ham and a misreading of Darwin's theory of evolution. White men expect to be called "Nkosi" (chief); white girls "Nkosazana" (princess); and white married women "Nkosikazi" (queen).

As for the whites they give the polite Swazi whatever funny names they care to.

"Swazi," says Dr. Kuper, "often discuss the European's lack of manners and I realized how sensitive Swazi were, by the care with which I was instructed in etiquette. Abusive forms of address are considered by certain Europeans the proper method of communicating with natives."

As for the natives they have their own myths about the whites. "A very few," she continues, "have taken over the Biblical damnation of the sons of Ham, adding to it a legend of how the first man was black, with wrinkled skin which finally broke and there came a new skin, white, shining and 'full of beauty and strength.'"

The greatest hardship suffered by the natives is the loss of their lands, leaving them little space to graze their cattle. Taxes on their property are very heavy

forcing many to go to the towns to work for a wretched pittance in order to pay them. The Swazi king, Sobhuza II, has to rely on petitions, which have very little effect, to aid his people. South Africa is still in the darkest age of human oppression.

Roland Hayes 'Sees' Birth of Spirituals And Wives of Them

By JOSEPHINE SCHUYLER

(Special to The Courier)

NEW YORK—"My Songs," by Roland Hayes (\$3, Little, Brown and Company, Boston), is a beautiful large volume on fine paper of the spirituals most favored by the great singer. He has grouped them interestingly, showing their inspirational fountainhead in the Old and New Testaments.

In a foreword, Mr. Hayes says that he was born twenty-four years after the Emancipation Proclamation and the ways of slavery were still strong upon the people of his home town in Georgia. He feels that he almost saw some of the spirituals being born in the ecstasy of the singers at the tiny Baptist church he attended.

MR. HAYES SEES much similarity between pure African singing and American slave songs. The little device often characteristic of the Southern Negro when instead of saying "In That Morning" sings, "In-a-Dat Mornin'" is traced to Africa. It might be mentioned in passing, though that the Italians also do this.

Mr. Hayes is very enthusiastic

about finding African heritages in the Negro. When listening to the English pronunciation of an African native visiting his London residence, he notes that the sonorous cadences of the vowels produced in him a profound nostalgia.

One gathers that Mr. Hayes is very weary of the white man. He speaks of "Africa" with the mystical over tones often used by the advocates of the "blood theory" among the much criticized Aryans. Naturally, every people hands down certain customs from the past. Groups of hyphenated-Americans, whether Irish, German or Aframerican, retain vestiges of other climes.

BUT THE LESS this is made a fetish the better. Fortunately for the American Negro he has felt him-

self first and foremost an American and has eagerly changed from his past when he could. For that reason he is now the most advanced technically and spiritually of all colored peoples; so much so that native Africans eagerly come to America to study in his colleges so that they will be more "modern"; that is less "African."

This is not to say anything against Africa; it is a great continent with tremendous resources and it is going to have a great future, even as it had a great past. There was never any reason to feel ashamed of having African antecedents; but it is ridiculous to get mystical about them now.

WHY IS IT that conceptions of blood heritage are considered noble among minorities? At present, among the leaders of the Negroes and the Jews, there is a wave of racial patriotism which in others they are quick to denounce. Garveyism and Zionism are dangerous toys in a democracy like the United States.

When the Nazis claim that arts and morals are inherited through the blood stream, it is rightfully ridiculed and rejected. But when a Zionist or Africanite boasts artistic and ethical inheritances it is tolerated. But only tolerated.

In the first place blood transports nothing but physical strength or weakness; and every individual makes his own blood out of the air and food of his environment; even in the embryo, this is true.

But for the sake of argument let us say that blood is inherited. Among human beings, intermixed since time began, the blood would carry countless characteristics, not just those temporarily in favor. What about the Negro's white and Indian blood?

Among the Zionists the idea of blood-brotherhood is fantastic; if it is anything, it is a religion with every type of adherent white, brown, black and yellow. When an American Negro sings a spiritual today he is echoing not just Africa but all the heritages of America.

the bill, the pros and cons ought in a democracy to be heard.

The result was that hearings were called although it took nearly five months to secure them. By that time groups which had requested the hearings, had, nat-

urally, to accept Congressmen's requests that their representatives appear. This called for a review of the bill itself, in relation to the policies of their organizations.

Press publicity surrounding the hearings attracted national comment, and began to build an aura of respectability around the issue. The outcome of this educational process was that many groups who might initially have rejected the bill eventually came out in support *Sat. 2-19-49*

IN OTHER AREAS of the National Council's work also, Dr. Kesselman fails to indicate clearly the steps in the process of persuading people to support the issue. His review of the development of local councils, of the work of the strategy committee, of techniques of fund-raising and lobbying on the hill, all suffer from the same lack of comprehension of the human element.

The author is now an assistant professor of political science at the University of Louisville. His background is mainly in the field of economics and arbitration. It is understandable then, that his major interest should be in analyzing the structure of the National Council, rather than the day-by-day methods which made FEPC an issue in the Republican party platform, church women's meetings, college campuses, personnel offices, fraternities and sororities, businessmen's luncheons and beauty parlors.

The practical handbook for social action, which could result from a study of the dramatic, exciting and intensely human fight for FEPC has yet to be written.

SABRA HOLBROOK
New York, N. Y.

Two Novelists Scan Timeworn Issue But As Usual Fail To Find Answer

Commercial Appeal
June 4-10-49
Race Question Studied

From Both Sides And

There It Sticks

But the Morning Will Come. By Cid Ricketts Sumner. Bobbs-Merrill. \$3.

WITHOUT MAGNOLIAS, by Bucklin Moon. Doubleday & Co. \$3.

Reviewed by RUTH M. BALLENTINE, Sardis, Miss.

HERE are two novels on the race question which will profit more by a comparative discussion and analysis than by separate consideration by the reviewer. The authors' names are well known in the field, Mrs. Sumner being the author of the popular and striking novel "Quality" of some years ago and Mr. Moon having achieved valid critical acclaim for his studies of the American negro. This latest book by Mr. Moon is the winner of the George Washington Carver award, a prize for outstanding writing by or about American negroes.

After the amenities of recognition have been disposed of all resemblance between the two books ceases. "But the Morning Will Come" looks at the race problem from the viewpoint of the white; "Without Magnolias" is concerned mainly with the negro viewpoint. As the two faces of a well-thumbed coin, these two novels partially complement each other. They present different angles of approach to a condition which is attracting the pens of more and more writers and which is now well-focused under the cameras of Hollywood.

Everything Cancels Out

Mrs. Sumner's story is told in the first person by the heroine, Bentley Churston, a girl from the wrong side of the tracks in a small Mississippi town, who has married into the august Churston family. Her misgivings increase as her husband becomes ever more silent, morose and jealous and at the strange behaviour of Miss Kate, his ancestor-worshipping aunt. There are no callers, and none of the social life usual in a small community, only the strained family relationships and the necessarily close association with the colored ser-



Cid Ricketts Sumner

vants. The stage is set for what might be a real and dramatic story of the two races, but the effect is weakened by the rapid appearance of familiar stock characters and situations. Miss Stockbridge, a visiting spinster from New England who is collecting data for a book, acts as the Greek chorus. Love comes in the person of Jeffrey Wheeling "a wise and delightful school teacher" as he is designated on the jacket. How the various characters react to the discovery by the young wife that there is a taint of dark blood in the family is the theme of the book and it could well be worth the writing. However, Mrs. Sumner sees to it that every possible viewpoint is presented and in perfect balance. In the end, everything cancels out and the reader is left merely with the hope that the morning will come, nobody knows how.

Other Side of Shield

"Without Magnolias" takes place in a small town in Florida. Its central characters are a negro family, ranging in type from the mother who clings to the ways of the past, to the beautiful daughter, expatriate in New York, at either end of the scale. In between are Luther, the son of the family, and Bessie, the younger daughter, who is secretary to the head of the nearby negro school.

Much of the action centers around the negro college, an institution hanging precariously between the calculated risks assumed by the faculty and the whims of the white people on whose good will it is dependent. Whites enter the action of the book only as



Bucklin Moon

secondary characters, but their presence is felt on every page. Early in the book, the reader forgets that he is reading about a negro family. The protagonists are as varied, in all but color as in any cross section of social, economic and intellectual life anywhere. But even the gradations of color have intricate effects and cannot be ignored. Mr. Moon's novel is a masterly study of relations between the two races and within the two races.

He does not offer a solution of the problem, cut and dried, but he lays bare many causes and effects, often hidden or ignored among the tangled threads of this difficult issue. This is an honest book, deeply felt yet presented with objectivity and without the usual attendant sentimentality. Many sharply etched vignettes will remain in the mind of the reader: the baffling encounter between a returning negro soldier and a kindly white taxi driver; a brutal moment in a bar; the commencement exercises at the college; and many more. This novel is a worthy winner of the Carver award. It holds out hope for both races in their struggle to resolve the disordered incidents of the day into some pattern worthy of the dignity and respect of all.

NEGRO LIBERATION

by Harry Bayne
Thorough illumination of such topics as the relation of the South's plantation system to America's Negroes, the Negroes' struggle for land and freedom and future perspectives for the Negro people. 2-6-49 \$2.75

What Negroes Are Doing

By MATTIE B. ROW
Not often does a doctor of philosophy dissertation become a book and win acclaim from the important critics of London. But that is what has happened to a Ph.D. study written by Dr. Arthur P. Davis, professor of English at Howard University, Washington, D. C. 20051.

The book is "Isaac Watts: His Life and Works," and was written in 1943 as a doctoral dissertation at Columbia University, where Davis received his Ph.D. degree.

It was well accepted as a learned product, but no one dreamed it would become a book read by large numbers of people in the British Isles.

Isaac Watts was an English churchman who died on Nov. 25, 1748, but who became world-famous for the hymns which he wrote. He is distinguished by being often called the "Father of English Hymnology."

On the Southern Way of Life

A Review by Louis C. Kesselman

CASTE AND CLASS IN A SOUTHERN TOWN: Second Edition. By John Dollard. 502 pp. Harbinger & Bros. \$5.

"Caste and Class," first published in 1937, has become a classic study in the social psychology of race relations. Dollard sought to apply the then latest techniques of psychoanalysis and clinical sociology to his laboratory community in order to obtain a better understanding of the motivations behind race antagonisms.

Basic to his analysis is the thesis that race attitudes are not arrived at independently by each individual but rather that people respond according to their objective social position, or caste and class, in the community. Race problems emerge, according to Dollard, as these groups compete for gratification of economic, sexual and prestige needs. Failure to obtain gratification leads to frustration which in turn engenders aggressive or hostile feelings. Race hostility is thus explained largely in psychological terms.

Dollard's book can be criticized for oversimplifying the causes of race conflict considering the complexity of human personality and the social situations in which individuals find themselves. Also, as he admits in his preface, his concept of caste and class is fuzzy and has been greatly improved upon by more recent community studies. Nevertheless, those interested in the

problem will welcome the second edition of "Caste and Class" for the important psychological insights which he has into relations between Negro and white groups.

One particularly interesting aspect of this book is that it never uses violence as a plot device. In most novels about Negroes there is at least one murder; in "Without Magnolias" there is none. While lynchings are all too frequent in the South, they are not everyday occurrences. Instead, as this novel shows, violence is always in the background, a constant possibility which makes action difficult or impossible. The tension of this life is, in a way, far more terrifying even than lynching.

Mr. Moon set out to present some people and a problem: the problem is broad and is presented broadly. The author has made a readable and likable book, not a usual accomplishment.

WILLIAM FENNER WEAVER.

Southern Negroes' World
for it is evident that the author was interested in them too. Yet they are not sentimentalized; the Negro world has its share of snobs and cowards, some of whom figure prominently here. The Matthews family of "Without Magnolias" are in a significant transition stage, halfway between wretched illiteracy and the specialized misery of the Negro intelligentsia. Through them and their many connections, the author is able to show the width of the Negro world and the strength of the pressures upon it. He succeeds in indicating the meaning of the war, segregated human beings as well. The education, labor unions and the reader is inevitably interested in North—the Southern Negro's father, Bessie and the others: unsatisfying dream.

UNLIKE many novels about the problem of Negroes in this country, "Without Magnolias" is a good story. In addition to an effective sympathy, Bucklin Moon has a good eye, a sharp ear and an unobtrusively smooth narrative style that carries his book along at a good pace. In a problem novel there is always the danger that the problem will become more important than the novel. Mr. Moon achieves a fine balance; his characters are not only Negroes, but human beings as well. The reader is inevitably interested in North—the Southern Negro's father, Bessie and the others: unsatisfying dream.

THE SOUTH UNDER SLAVERY IN 'DOUBLE MUSCADINE'

By Robert Friedman

IN A MISSISSIPPI court-house before the Civil War a Negro woman is on trial for a second time on the charge that she wilfully poisoned the mem-

DOUBLE MUSCADINE. by Frances Gaither. (Macmillan, New York. 335 pp. \$3.50.

bers of her master's household, causing the death of one. It is this unfolding trial and its background which is the subject of **Double Muscadine**, the new novel by Frances Gaither, author of the **Red Cock Crows**.

Let it be said at the outset that such a novel, whatever other qualities it might possess, must inevitably stand or fall on the strength of its treatment of the Negro. **Double Muscadine** does demonstrate a considerable artistic talent and a sensitive awareness of the blight which the slave system placed on the women who, as the wives of the plantation owners, were the beneficiaries of the slave society. But the Negro characters in **Double Muscadine**, whose enslavement is the basic fabric of which this novel's intricate plot is woven, are always unsatisfactorily treated. They are either superstitious and fearsome, venerable, pious and acquiescent; or, perpetuating a favorite fancy of earlier Southern apologists, brusque, silently competent, really ruling their masters instead of the other way 'round.

THE TRIAL in **Double Muscadine** is to hear an appeal from an earlier conviction of half-white Aimee as the poisoner of planter of Kirk McLean's son. The appeal has been brought by a backwood attorney, Syke Berry, more from the drive of ambition and a buried dislike for patrician McLean than from any high conviction.

Skillful as dramatics, the author's projection of the trial becomes meaningless, however, when the defense succeeds in obtaining the freedom of Aimee mainly by convincing the jury that another Negro slave woman might be guilty.

Thus the conflict becomes a sham and what remains of the author's insight into the impact

of slavery is picayune and distorted by an incorrect emphasis. For ultimately the author's concern is with the marital relations of Kirk McLean, whose sexual relations with Aimee and Lethe, both Negro slaves are made public at the second trial after having been hushed at the first, and his child-bride, Martha. It is

for the plantation wife whose husband sleeps with his property and not for the abused Negro woman that **Double Muscadine** mourns.

Double Muscadine is not an honest facing of what slavery meant for its Negro victims. Because it is not that, it follows inevitably that it could not be an honest or effective consideration of the corrupting effective of slavery on those who profited by it.

Threat to Democracy

DISCRIMINATION AND NATIONAL WELFARE. A Series of Addresses and Discussions. Edited by R. M. MacIver. Religion and Civilization Series. 135 pp. New York: The Institute for Religious and Social Studies. Distributed by Harper & Bros. \$2.

By R. L. DUFFUS

DISCRIMINATION is a tax—an economic and moral tax on the national welfare. This is the more of these papers, originally presented about a year ago at the interdenominational Institute for Religious and Social Studies. **Discrimination** hurts those who discriminate as well as those who are discriminated against. This is what Dr. MacIver, Professor of Sociology at Columbia University, and his ten collaborators are trying to tell us. Their approach is practical, even in keeping the present volume down to a size that can be dealt with in one sitting and in fixing its price a little below what one expects nowadays to pay for a book. They may well reach an audience larger than the circle of benevolent intellectuals who always agree with the sort of statements they here make.

Professor MacIver, in his introductory chapter, estimates that "in this country some forty million people suffer from some kind of serious discrimination." The figure is not itemized and may seem high, but we would have to reconsider our situation if even

ten million, or five million, or one million, so suffered. Disquietingly, Professor MacIver believes that we have slipped back from the nineteenth-century conception of "the principle of equal rights of groups." One might question this generalization, remembering the anti-foreign movements of a century ago, bearing in mind, too, the slow but fairly steady improvement in the lot of the Negro. Nevertheless, one need not go far in these latter days to hear opinions and witness acts that would have shocked Thomas Jefferson.

PROF. IRA DE A. REID writes of the cost of segregated areas, quoting Leo Cherne's estimate of "between \$15 billion and \$30 billion a year." Segregated areas are "deficit economies," choking off human energies, requiring more than they can produce, getting less than they need. Elmo Roper goes into the business cost. If an average Negro family receives \$1,043 and an average white family \$3,062 a year, we can guess that the productive energies of that Negro family are being repressed. If an employer puts up a "White only" sign at his factory gate, he "is automatically cutting off some of the market for his goods." Dr. Robert C. Weaver writes of housing. If we permit restrictive covenants and create slums and ghettos we also create disease, crime and degra-

dation—all costing the taxpayers, however much the landlords prosper.

Prof. Theodore Brameld looks at education. There is segregation in the North as well as in the South, and with it poor schools. If a Negro cannot achieve a decent education, if anti-Semitism creeps into the professional schools, if potential talent is kept from developing, the whole community loses. Prof. Milton R. Konvits examines the law, which specifically permits much segregation and encourages much that it does not specifically permit. He accuses the courts of "moral evasion" of this issue.

In another chapter Prof. Herbert R. Northrup discusses discrimination in trade unions, and gives names. As a rule, the CIO's industrial unions cannot discriminate and survive. Whereas many AFL and the railway unions can and do. Father John La Farge, more hopeful than some of the other contributors, declares that "the policy of anti-discrimination in the churches, as in civic life, is a winning cause." One can easily believe his statement that the "spiritual vitality" of congregations increases when this policy is followed; the fatherhood of God can scarcely mean much if the brotherhood of man is denied.

TWO contributors, Roger N. Baldwin and Adolf A. Berle Jr., deal with the effects of discrimination on our standing abroad. As Mr. Baldwin points out, our credit in the Orient "is compromised by our well-known racial discriminations—toward Negroes, with whom Orientals feel a common bond as victims, and toward those Orientals in our midst to whom we have shown such callous prejudice." And Mr. Berle, who knows the Latin-American scene well, warns us that "the holding

In our time there are two spiritual faiths that are contending for the mastery of the world. The one faith rejects and would destroy difference. It would require that all men . . . utter the same creed. The other faith . . . would reconcile differences in unity. It would not suppress them; it would transcend them, so that differences can live in peace together.—R. M. MacIver, in "Discrimination and National Welfare."

together of the American family

of nations through the Good Neighbor policy is difficult—perhaps impossible—if we continue the policy of race discrimination here."

The reader may be tempted to get together with like-thinking friends and pass a few resolutions. But first he should read Prof. Robert K. Merton, who defines four types or attitudes: the All-Weather Liberal, the Fair-Weather Liberal, the Fair-Weather Illiberal and the All-Weather Illiberal. Education, organization and direct application of "the American creed" may swing the last three types around but not without hard work. The liberal must roll up his sleeves if he is to rescue our democracy from its sins. Words won't do it—not even the good words in this good and useful book. But the book will be useful as a text.

South can be almost as significant as an introductory guide for all whose knowledge of a vital region has been derived from the headlines and the investigators.

Text for Southern Youth
EXPLORING THE SOUTH. By Rupert B. Vance, John E. Ivey Jr. and Marie N. Bond. 404 pp. Chapel Hill, N. C.: University of North Carolina Press. \$3.50.

The story of the wastage of human and natural resources in the South is an old and sad one. It is told only by indirection here. Instead, the future citizen learns of the wealth which yet remains, of the proper courses for making best use of it, and of his own role in the great task of reshaping.

BY HODDING CARTER
PERHAPS it is too much to hope that the young South-erners will read "Exploring the South" in school or persuade their parents to read behind them; and it is beyond the bounds of probability that large numbers of thoughtful persons elsewhere will become familiar with it. This is regrettable. If wide readership could be obtained, the South would understand itself better, and be better understood in respect to its essential strength and hopefulness. It would be understood, for example, as a region which has not exhausted its human and material resources—

SINCE the South is still predominantly agricultural and will remain so for generations to come, the emphasis is placed upon the utilization of money crops, livestock, forests, wildlife and mineral sources. But the expanding industrial scene is not overlooked. A great amount of work went into this book. A great amount of good can come from it. Human history, geography, economics

thought, in blindness, it has tried. The authors of "Exploring the South" have designed it as a textbook for junior high school students. Their approach is admirably suited to this needful purpose: a simple, narrative text that identifies the young reader with his region, excellent photographs underlying the achievement and the goal rather than the failure, and a moderate and easily understood selection of charts, graphs and resource maps. In singling out the youth of the South as their audience, the authors have modestly set their sights too low. This is not to say that the young Southerner is not important for the South's bright tomorrow will be largely of his making. Yet "Exploring the

human and material resources—

BOOKS AND THINGS

By LEWIS GANNETT

The New York Herald Tribune, April 10, 1949.
NEW DAY. By V. S. Reid. Knopf. 374 pages. \$3.

"LORD O, how our people are a-sing," the old man cries at the end of Mr. Reid's story, on the eve of Jamaica's Constitution Day in 1944. "They ha' seen the young light o' new day, and like deep-running water is the song that pours down from their throats to greet this new day."

Barbecues of Joy, Butteries of Hell

The water runs deep in this novel of rebellion, death and emancipation, and the people sing three generations of Camp-



Hal McIntosh

V. S. Reid

"An old man, me," the old man says. "Many years bank the flame that was John Campbell. And down the passage of the years many doors have opened. Some o' them ha' let in rich barbecues of joyousness, with good things covering the bottom of the pot o' life and no thorns there to give me pain. And others have opened into butteries of hell."

The New York Herald Tribune
Jamaica's Emancipation

It was hell in 1865, in Jamaica as in the United States. That year the hungry people of Jamaica sent a petition to "Missis Queen Victoria," and that good lady replied, "The means of support of the labouring classes depend on their labour." And Her Majesty's governor shot down and hanged hundreds who continued to think that protest as well as labour might help. Jamaica's was as dramatic a struggle for freedom as Cuba's and less savage than Haiti's—but Jamaica waited until 1944 for until this year 1949 for a novelist to try to the world.

bell's father was a planter of position but believed in trusting Her Majesty, but Johnny's brother Davie was a rebel. But the father, to save the son, signed a petition; his name, too, went on the blacklist; and in the end he was shot down as he marched, singing "Onward, Christian Soldiers," to

speak his piece to the soldiers of his trusted queen. Davie, and his lovely Lucille DuBois, with little Johnny, escaped to an island until the storm blew over, and so survived. The memory of 1865 lived in the boy, and through him passed into the soul of Garth, his grand-nephew, the canny lawyer and trade-union organizer who helps achieve the constitution of 1944. 3-21-49

The Wings and Colors of Song

That is the bare outline of the story, but it is neither the facts of history nor the imagined personalities of the Campbell clan that make the singing strength of Mr. Reid's story. It is the color of the language and of the setting. You see and taste "the yellow hearts of breadfruit, like goat's milk butter"; the "whole hogs with pimento and fresh mint packing their insides in sweet scents." You dig and wash, grate and bake cassava. You know with Old John that a man's thoughts fly out on the wings of his song, and you see their colors, "sable like carrion crow going to death, or gold o' the solitaire (another bird) a-wing toward the morning star." You share with Lucille, daughter of the lush green island, despair at the grayness of the sand cay. Mon. 3-21-49

Toward the end, it must be admitted, Mr. Reid tends somewhat to preach a sermon. Garth's plantation is almost too model to be believed; it would be comforting if one could whole-heartedly believe that one good planter-employer could convert a whole community, in Jamaica or anywhere. The picture of Fernandez, the violent agitator from Cuba, suggests echoes of stories of Bustamante, the bull-voiced demagogue who is today the carique of Jamaica, and you are likely to wish you remembered more of what you may have read about Bustamante.

It hardly matters. Mr. Reid's novel successfully sings its Jamaica song; and the reader reflects on the winged power of fiction. All the news stories and histories together have failed to make the world conscious of Jamaica's drama—the world had to wait for a novelist to make it aware of Jamaica as more than a tourist's paradise. And if the movies discover Mr. Reid's "New Day" and film it . . .

Downfall of Spain's American Empire

THAT DISTINGUISHED Spanish diplomat and scholar, Salvador de Madariaga, has again enriched our knowledge of Latin America with a volume which is instructive, fascinating and penetrating. It is "The Fall of the Spanish-American Empire" (Macmillan \$5), a completely separate but companion volume to his "The Rise of the Spanish-American Empire."

In this valuable work, Senor Madariaga paints the rich background of Spanish America and the elements that made it what it is; but even more important

than this, he discusses the disintegrating forces and ideas that led to its fall.

There are learned and engrossing chapters on the whites, the Indians, the Negroes, the Mestizos and the Mulattoes, as well as the influence of the Jews, the Freemasons, the Jesuits and the three colonial revolutions.

OF PARTICULAR interest to Negro readers will be the chapters in which Senor de Madariaga deals with the influence of the Negroes and the mulattoes on Spanish-American culture. Where the Indian was a sadly, passive element perhaps suffering from the peculiar malaise which afflicts those who are enslaved on their native soil, the Negro forcibly transplanted from his African homeland was gay, effervescent, turbulent, ambitious and vigorous.

Although a third of the Negroes died from the horrors of the Middle Passage or committed suicide, the remainder adjusted themselves to the situation with typical resourcefulness and placed the African stamp on almost every part of popular culture.

The mestizo, the mulatto, the zambo and all of the other creatures made for a beauty and sty almost unparalleled then now. Of course one of the curses of the Indies was the various gradations of color, each of which was a "line" which divided the people socially. The resulting disunity contributed a great deal to the disintegration of the empire.

HOWEVER, THE MOST remarkable chapter in the book is that dealing with the role of the Jews in helping destroy the Spanish-American empire. The Jews never had it so good anywhere as they did in Spain and Portugal and they were greatly embittered when, after having reached the economic and cultural heights, they were banished from the peninsula.

Proud of their Spanish heritage, yet hating Spain because of their expulsion, they scattered wherever they could settle and launched an international conspiracy against Spain in particular and Christianity in general. To save themselves from the Inquisition, many of them became Catholics and (when they went elsewhere) Protestants, but fundamentally they remained Jews united by hatred of Spain and organizing all sorts of intrigues to destroy her.

They smuggled Calvinist and atheist books into Spain, used bribery and espionage and every imaginable device to encompass the downfall of the country which had repudiated them. They helped

the English, French, Dutch and every other nation fighting Spain, even when they themselves were posing as Royal Spaniards and Catholics. They later became the backbone of the Freethinkers and Free Masons which undermined the Faith and spread intellectual confusion which is always the forerunner of national disintegration.

IT IS RARELY that any writer has revealed the extent to which the influence and activities of the widely scattered Jews contributed to the destruction, spiritual, economically and political, of the Spanish-American empire, although the countries they helped, treated them little better than the Spaniards. They seem to have been everywhere in the Empire, and everywhere they worked against the Empire. The Jesuits also did their part in the destruction of the far-flung Spanish authority, although for different reasons.

Here is an extremely valuable and instructive study which has present-day implications.

GEORGE S. SCUYLER
New York, N. Y.
DISCUSSION AND NATIONAL WORKS: Series of Addresses and Discussions, edited by M. M. Macmillan (Institute for Religious and Social Studies, New York)

"The People of the Negro," an anthology edited by Anna Bon-temps and Langston Hughes, will be published on Thursday by Doubleday. The volume represents the best of 300 years of writing and includes the work of 147 poets. It contains work by young Negro poets, as well as a Caribbean supplement and a section of tributary poems by non-Negroes.

Book By Dr. Thurman Club Choice For May

NASHVILLE, Tenn. — "Jesus in the Desert" by Howard Thurman, co-pastor of the Church for the Fellowship of All Peoples in San Francisco, will be released April 2, according to its publishers, Abingdon-Cokesbury Press of Nashville and New York.

Originally set for March 7, publication has been delayed upon the request of the Pulpit Book Club which chose the volume as its May selection.

The work is Dr. Thurman's interpretation of the words of Jesus in regard to their worth to the Negro, the Jews, and other minority groups today.

Dr. Thurman has formerly been professor of philosophy and religion at Morehouse College and at Spelman College, Atlanta, Ga.

its theme may well be miscegenation. It is an indigenous American theme and has implicit in it all of the high, brooding tragedy of the old Greek classics. This great novel will be the nucleus of the Rex of the Negro in America. Of late years the theme has been nibbled at in "Showboat," "Strange Fruit," "Gone with the Wind." The results have been romantic or melodramatic. No

Indigenous
In Theme
New York, N. Y.
HBO ND. by Barbara Anderson
339 pp. New York: Farrar, Straus & Co. \$3.
BY BETTY SMITH
The day of the American novel will be written. And

ARGUMENT by Paul
John Day, Jr.
cap women discuss their own con-
try from differing and points of
view.

Dean of Andrew Rankin Memorial Chapel and professor of systematic theology at Howard University, and professor of philosophy of religion at the University of Iowa. For several years he served as chairman of the Pilgrimage of Friendship to students of India, Burma and Ceylon under the auspices of the American Student Christian Movement.

writer using this theme has as yet struck the mood of tragedy.

In "Southbound" a Southern writer, Barbara Anderson, has a try at it. She writes the story of Amanda Crane, an "off-white" child resulting from the brief, furtive union of a handsome white Southern aristocrat and a Negro girl who wasn't "what you would call good-looking." The mother deserts the child at birth and her upbringing is left to Amanda's great-grandmother, Old Persy, and her strong, hard-working grandmother, Laura. A wealthy white woman in Ohio takes the child, loves her and brings her up as her own, and until the age of 11 Amanda believes she is white. But when the patroness dies, the truth comes out and Amanda is turned out of the house.

The discrimination in Ohio is not legal, but it exists. Amanda studies the piano; she falls in love with her white teacher—who bows out when he fully realizes she is a Negro. Old Persy dies. Laura dies. There is a little insurance with a provision in the will that Amanda must use the money to study in Paris where there is no discrimination. After an unfortunate love affair in Paris, she returns to America.

Jan 3-20-49
THE first half of the book—up to page 215, to be exact—is excellent. Here is naturalistic writing at its best. The opening section (Alabama and Ohio) is not only truthfully presented but underwritten with so much dignity and with such heart-wrenching episodes that one feels one is up against absolute truth. A writer can't make up a story like that.

Unfortunately, the novelist drops her naturalistic style when she comes to the section on France. For no discernible reason she plunges into a rococo-romantic style of writing. The love affair between the exotic Pierre and Amanda is as embarrassing to read as anything in Elinor Glyn's "Three Weeks." Counterpointing this florid writing is what almost amounts to a text book on the technique of piano playing.

It seems we'll have to wait a while longer for that good novel about miscegenation.

Miss Smith is the author of two best-selling novels, "A Tree Grows in Brooklyn" and "Tomorrow Will Be Better."

Current reading

The Tribune Union
By Minnie Lomax

For all who scoff at the stuff passed off on the radio as popular music and consider it trash not worth listening to, Sigmund Spaeth has more than a word or two. Throughout the 729 pages on the subject, he reminds us that popular music is an index to the manners, customs, and current events of every generation; that in contrast to serious music, which is aristocratic and enjoyed by less than one percent of the population, popular music is definitely democratic.

It is, Spaeth says, the unique phenomenon which is American democracy that is responsible for the prodigious outpouring of lyrics and melodies suited to the taste of the many. And working on this thesis, the author proceeds to note the songs of each period, to describe the prevailing mores and events of the time, to give a thumbnail biography of many of the lyricists and composers, to discuss the musical technique of pieces that made the "Hit Parade," and to cite the plays for which they were often written. The result is a stupendous amount of information on this phase of American culture, brought together in a volume that will serve as a good reference book for many purposes.

Beginning with "Yankee Doodle", which dates well in advance of the Revolution, the book continues its story in chronological order, passing to our national anthems, the ballads of Stephen Foster, the songs which the stirring events of the sixties produced, to the birth of ragtime and its replacement by jazz, to the songs of the period starting in 1940, which he calls "The Perplexing Present".

After Stephen Foster, our first popular song writer, all of those who have reached the top as well as those who are virtually unknown pass in review. There are several pages on Carrie Jacobs Bond and her sentimental lyrics that have stood the test of time, on W. C. Handy and the birth of the Blues; much about Duke Ellington and other Negro composers who helped to make jazz what it is today; and all the salient facts about the men who made musical comedy, Victor Herbert, Sigmund Romberg, Cole Porter, Jerome Kern, Irving Berlin, Richard Rodgers, Oscar Hammerstein, and Rudolf Friml.

Of George Gershwin, Mr. Spaeth says that his "Porgy and Bess" must be recognized "as America's greatest piece of stage music, far superior to any native work yet presented, at the Metropolitan Opera House, as well as to all the lighter productions of Broadway." He calls Irving Berlin "the most successful songwriter of all time",

whose success is due to his "unerring grasp of popular taste and unique ability to satisfy it."

No story of music would be complete without mention of ASCAP, the American Society of Composers, Authors and Publishers and its fight to safeguard the rights of copyright; or of Petroillo and his long battle over recordings. Mr. Spaeth overlooks neither of them. He gives us a peep also into the artificial aids necessary today to put a song over; for, as he points out, we have come a long way from the time when the public would take on a new song if its melody pleased or when it could be played into popularity on a piano in a ten-cent store.

Though this is a factual book, it is written in prose of the same down-to-earth quality as the music that it describes, and is, therefore, highly readable. This description of the second decade of the 20th century is characteristic: "During the hectic 1920's nearly everybody flew off at a tangent in some direction, and conventions became something to ignore, not to observe. We were rude, rough, tough and boisterous. The sky was the limit and the game was open to anybody. We consumed quantities of bad liquor, sat around in speakeasies or danced like animated sardines on crowded floors. Women began to smoke, drink and tell shady stories in public, and 'flaming youth,' represented by the 'flapper, the gigo' and the 'cake-eater,' went in for sex without inhibitions."

"Jazz was the inevitable music of such an unrestrained society. Its own background of dives, brothels, and savagery made it an ideal expression of complete freedom from convention, and its distortions of musical tradition accurately fitted the same spirit in human behavior."

An added feature of this book is a list of popular songs, the titles being arranged by year beginning with 1770. There is an index also and a bibliography. For all who love music and for all who would know more about the songs they sing and the people who made them, "A History of Popular Music in America" is a book to have.

THE STORY OF THE SONGS WE SING AND THE TUNES WE HUM
A History of Popular Music. By Sigmund Spaeth. New York: Random House, 729 pp. \$5.00.

People's Art in Haiti

RENAISSANCE IN
HAITI: Popular Painters
in the Black Republic.
By Selden Rodman. . . . \$4.50
New York: Pellegrini and Cudahy.

Reviewed by
BERTRAM D. WOLFE

HAITI is going through a sudden and exciting efflorescence in painting. How long it will last, how deep it will go, how much it will affect the cultivated taste of the upper class, remains to be seen. But the nine beautifully reproduced color plates, the thirty-two full-page black and white reproductions and the many photographs of painters and paintings that run through the text of Selden Rodman's book give convincing evidence that there is such a flowering. As recently as ten years ago, a careful observer, Melville J. Herskovitz could write: "The absence of graphic and plastic arts in Haitian culture" would seem to have lost to the Haitian an important outlet for the resolution of inner tensions.

What are the causes of such a sudden outburst of artistic expression? In the first place it has to be nourished by underground streams which have never dried up—which justifies the term "Renaissance." And then, something in the national life must bring it to the surface as a well does the hidden stream. In the case of Mexico, the cataclysmic force that released the pent-up force would appear to be "The Revolution" which proved esthetically fruitful because it swept away the self-confident assertiveness of middle-class bad taste and turned the attention of the artist

to the Indian esthetic heritage along with the latest "revolutionary" art of Paris. And in Haiti, as the author demonstrates, it is a change in the attitude toward the African heritage, in dance, in voodoo ceremonial, and, encouraged by a few sophisticates from New York and Paris, in the African plastic heritage and in native, popular, primitive painting.

The painters are all men of the people. They have not had the benefit, nor the confining effects, of academic training. They have never been abroad, nor seen reproductions of the world's great paintings, nor, except for two Cuban visiting exhibitions and the labels on toilet water bottles and other such sundry "esthetic" materials, have they had any models to go by. Having found that their primitive paintings, naive, popular, springing far more truly than literary surrealism from their subconscious, can fetch startling prices, and that, when they try to paint like sophisticated painters of the stylish world of art they cannot sell at all, they return to the cultivated taste of the Haitian their inner resources. These include an inherited African sense of rhythm, an intense Haitian feeling for color, magic, ritual, simple faith, showiness and a fresh vision of the world that so many modern, sophisticated artists agonize in vain to recover.

Here is a bull reminiscent of Guernica by an artist who, Mr. Rodman assures us, has never seen the work of Picasso (can he assure us that Picasso has never seen this or a related "African" vision?) Here is the decorative-ness that Gauguin was after, the balefulness that Van Gogh tried to put into some of his interiors, a movement and violent action such as Posada used to illustrate Mexican popular ballads, an absurd and unconscious wit such as sophisticated "primitives" strive for, and a sense of the reality of the supernatural such as has not been in painting for centuries. A flash in the pan? A mode that will vanish with its present practitioners? A precariously coddled birth of an infant that will live only as long as it receives the knowing protection of such visitors as De Wits Peters and Selden Rodman? Or the beginning of a revival of the plastic sense which once flourished

Slave-smuggling on the Florida coast is being sold as a slave on the auction block.

in Dahomey and... became a new growth... in contact with other cultures and... historical conditions? Whatever answer time will give, the power-ful of the present national pro-gram of the new plastic sense, one of modern esthetic sensibility to contemplate, and Selden Rod-

Slaves, Alexander Key writes of a doctor turned slave runner, a sadistic beauty black men, who estimates and other colorful characters in St. Joseph, Fla., during the 1840s. Dr. Mandy John, the slave runner, is the figure who gets mixed up with a sadistic beauty and a mute girl Zeda, who

THE WRATH AND THE WIND, Alexander Key. Bobbs-Merrill Company; 366 pp. \$3.00.

All's Well Ashore

CERTRUDE Martin

The Chicago Ill.
**Thurman's Book Treats
 Problems Of Oppressed**

Dr. Howard Thurman in, "Jesus and the Disinherited," has written a thought provoking and deeply perceptive book. In a little over a hundred pages Dr. Thurman has stated the spiritual problems of the Negro today in clear, stark terms. He is primarily concerned with the meaning of Jesus to the oppressed men of today and his book should give Christians of all colors pause.

26b-Sub. 6-11-49
 Dr. Thurman states the premise that the three important facts about Jesus were that he was a Jew, that he was a poor Jew, and that he "was a member of a minority group in the midst of a larger dominant and controlling group."

Thus Dr. Thurman sees that Christianity "as it was born in the mind of this Jewish teacher and thinker appears as a survival for the oppressed. That it became, through the intervening years, a religion of the powerful and the dominant, used sometimes as an instrument of oppression, must not tempt us into believing that it was thus in the mind and life of Jesus."

Sub. 6-11-49
 Dr. Thurman writes with great sincerity and his book reflects his deep concern for humanity. His style is clear and unembellished. "Jesus and the Disinherited" is an unusual book and one that offers an answer to the cries of the oppressed. We hope it will reach a wide range of readers.

"Jesus and the Disinherited" by Howard Thurman; Abingdon-Cokesbury Press, New York City; 1949; \$1.25.

**Dr. Thurman Writes
 Book On "Jesus And
 The Disinherited"**

JESUS AND THE DISINHERITED, a book by Howard Thurman, co-pastor of the Church for the Deaf and Blind in San Francisco, will be released April 25, according to its publishers, Abingdon-Cokesbury Press of Nashville and New York.

Originally set for March 7, publication has been delayed upon the request of the Pulpit Book Club which chose the volume as its March book.

JESUS AND THE DISINHERITED is Dr. Thurman's interpretation of the words of Jesus in regard to their worth to the Negro, the Jews, and other minority groups today. He finds Christ's message valid and maintains that acceptance of this message is the only real route to dignity and self-respect for "those who stand, at a moment in human history, with

their backs against the wall."

Dr. Thurman, himself a Negro of Southern birth and heritage, does not offer his fellows a Christianity which preaches brotherhood and practices segregation. He offers rather the sense of dignity and peace of mind that comes in knowing that one, no matter how lowly, is in truth the son of a living God.

In his brief volume Dr. Thurman makes a provocative analysis of fear, deception, and hate, "the persistent hounds of hell that dog the footsteps of the poor, the dispossessed, the disinherited." He rejects each as a trap from which there is no returning and declares that only unwavering loyalty to the teachings of Jesus will enable all peoples to live together in peace.

Sub. 4-3-49
 Dr. Thurman has formerly been professor of philosophy and religion at Morehouse College and at Spelman College, Atlanta, Georgia; dean of Andrew Rankin Memorial Chapel and professor of systematic theology at Howard University; and professor of philosophy of religion at the University of Iowa. For several years he served as chairman of the Pilgrimage of

Friendship to students of India, Burma and Ceylon under the auspices of the American Student Christian Movement.

Justice Black: Man of Success

A Review by Charles W. Morris

MR. JUSTICE BLACK, The Man and His Opinions: By John P. Frank. 357 pp. Alfred A. Knopf, \$4.

SINCE John P. Frank was Justice Black's law clerk, the reader might expect him to present his friend and former mentor in the most favorable light. Biographers usually speak well of their subjects; and Professor Frank is candid enough to confess to a certain lack of objectivity. The early chapters, which deal with Black's background, boyhood and early manhood, might be something out of the pages of Oliver Optic or Horatio Alger. They depict a blameless youth, *sans peur et sans reproche*. The future justice is described as possessing most of the virtue and none of the vices common to the average individual.

Whether or not the author has dealt too generously with his protagonist, he has given us a fine success story, interestingly and tersely written. Despite his industry, frugality and devotion to duty, young Black was no prig. He was a tough scrapper for client and cause, and he was born for politics as the sparks fly upward. Apparently the only deviation from a life of sincerity and straight shooting was his affiliation with the Klan in 1923. Even Professor Frank is unable to justify an action which he admits to have been meretricious and cynical. The Klan membership lasted only two years, but it was a blot on an otherwise stainless shield and very nearly ruined a distinguished career.

Certainly, nothing else in that career, as prosecutor, senator or Supreme Court justice, has reflected the indecent and reprehensible ideology of the Ku Klux Klan. Black's exposure of the air-line subsidies, his fight against the utility holding company octopi and his spectacular battle against the big lobbies in Washington revealed a determination to defend the ordinary citizen against predatory interests. The author writes of these triumphs with commendable restraint and economy. Moreover, Professor Frank employs a novel device for emphasizing Black's liberalism by letting the justice speak for himself. The second half of the book consists of some of Black's opinions.

They reveal a passion for Jeffersonian democracy (not the brand displayed by those who espouse reaction by calling themselves "Jeffersonian Democrats") molded and adapted to meet the needs of an urban civilization which even Jefferson could not envisage. Throughout his service on the Supreme Court, Black has consistently adhered to the advancement of the rights of people as opposed to the rights of property. He has never once deviated from his devotion to freedom of speech, of religion and of the press. He has sought, unsuccessfully, to construe the Bill of Rights as a protection of the individual not only against the federal government but also against the states. To date, he has not succeeded in bringing the majority of the Court over to his point of view. He writes with dignity, simplicity and force.

When F. R. D. elevated Black to the Supreme Court in 1937, the Alabama senator was widely described as "a police court lawyer," "a lawyer who had never tried a case," etc. Professor Frank has done the justice and the public a great service in dispelling this nonsense. As senator and justice, Black has exemplified the New Deal, but conservative lawyers respect his knowledge of the history of American jurisprudence and his sound understanding of the Constitution. They may not agree with what he says, but they cannot fail to appreciate his logical and honest approach to the controversies and problems discussed in his opinions and dissents.

The book has a somewhat truculent introduction by Charles A. Beard, who intersperses his praise of Justice Black with some personal observations concerning the state of the Union.

A Passionate Outcry for Brotherhood

KILLERS OF THE DREAM. By Lillian Smith. 256 pp. New York: W. W. Norton & Co. \$3.

By BUCKLIN MOON

It has been a little over five years since "Strange Fruit" was published and the name of Lillian Smith became perhaps as well known as that of any woman writing in America today. During those years of silence "Killers of the Dream," her second book, has been hinted at, announced under a different title, postponed several times, and has recently been rumored to have had the largest advance of any book published by her new publishers. Now that it has finally appeared a comparison with "Strange Fruit," though perhaps unfair, is inevitable.

That book was a competent first novel deeply concerned with the tragedy of the bi-racial South, but it reached the top of the best-seller lists as a sensational novel about miscegenation. "Killers of the Dream," though concerned with broadly the same tragedy, presents it in terms of non-fiction and almost entirely from the point of view of the white Southerner. Lacking the pace of that novel, it also lacks its sensational implications, though the promotion build-up tries to make it appear otherwise. Indeed, it is almost as though Lillian Smith were saying: in my first book I shocked you into seeing what your sins are, in this one I'm going to try to convert you.

The theme of "Killers of the Dream" is the tremendous loss in human, cultural and moral values which white supremacy has demanded, not only of its followers but even of people with a sincere belief that any attack upon the racial status quo could only bring down upon the head of the Negro a violence far worse than discrimination and humiliation.

It is this, Lillian Smith says, which has been more instrumental in the killing of the Southern dream of a heroic and gallant land than have all the Yankee carpetbaggers, crackpots and outside agitators.

Though all of this has been said before it can always stand saying again, and Lillian Smith has added a few new insights. Nowhere is this more true than

in those sections dealing with the status of women in the South, and how the resentment of that status has brought about political pressures that are too seldom recognized. As a matter of fact, her penetration here is so deep one cannot help wishing she had chosen to write another novel with this as the theme.

Too, her suggestion that much of the schizophrenic behavior patterns of the Southern male can be attributed to the confusion of the dual mother symbol (white mother and colored nurse) is provocative stuff, as is much of her material dealing with the Southern sense of guilt and withdrawal of the insistence on an identification with the past and a deadly fear of the future.

Here is a passionate outcry by a humane woman deeply concerned not only with her own Southern region but with the rest of the country and, even on a larger scale, with the whole global ideal of a brotherhood of man. But Lillian Smith's has become a personal crusade and as such has strengths and weaknesses: the eloquence of things simply said is too often all but smothered by that murky, poetic oratory which seems so dear to the hearts of all Southerners; and her singleness of purpose sometimes exposes her to the occupational disease of implying somehow that she herself discovered the problem, and alone knows best how to deal with it.

There are times also when she is guilty of oversimplification and too glib analysis, yet much of "Killers of the Dream" is deeply moving. For Lillian Smith, though specifically blaming Christianity, and the Southern church in particular, for a part in the killing of the dream, has beliefs as devout as ever a revivalist used to sway wayward sinners.

The book is absorbing and effective when Lillian Smith is in control of her almost religious fervor; when she is carried away by fervor, the book deteriorates.

Mr. Moon received the George Washington Carver Award this year for his novel, "Without Magnolias."



Lillian Smith.



A Family of Georgia Tenant Farmers.

Explains Her Book

Editor Constitution: May I, as the author of "Killers of the Dream," tell your readers why I wrote this book and what it is about?

I wrote it because I am deeply concerned with children's moral and psychological growth. I have directed Laurel Falls Camp for 25 years and in my work with children I began long ago to question certain habits and customs of our people which destroy the moral and creative strength of the young.

One day a camper, a member of one of the South's prominent families, came to me profoundly troubled. "Why," she asked, "do our parents give us ideals that we can practice only by breaking laws? Why does the church talk of brotherhood and insist on segregation?" (It's hard," she said in the past, "to believe in something that you dare not live. It tears you up inside."

I never forgot that Southern girl's questions. And so, to try to answer them, I wrote "Killers of the Dream." I began the book by writing about my own childhood and that of my brothers and sisters for I believe that we are "typical"

Southerners, and I think, too, when one criticizes one's region one should begin with one's self. I told of the lessons of sin and sex and segregation that we learned as children, of brotherhood and white supremacy. I told how the church played its role in making us segregated Christians. I told three ghost stories that have been used by demagogues to arouse the people's fears and tried, by bringing them out in the open, to convince the readers that such ghosts no longer exist. I told of Southern women, of what the ghosts did to their lives, and how, in spite of them, the churchwomen of the South have done so much to bring our people back to a Christian way of living.

Then I told the story of rural poverty. Since I am not a Marxist, I did not overemphasize the role of economics in the system of white supremacy. I happen to disagree strongly with Communism which believes that the body of man is more important than his soul and mind. But nevertheless I gave 54 pages of the book to the South's rural problems of poverty and ignorance.

I have been called "brave"; I am not brave, I am afraid, terribly afraid that democracy and Christianity and perhaps the world itself will be destroyed if we who believe in love and brotherhood and children growing do not begin quickly to live our beliefs.

Clayton,

LILLIAN SMITH.

Enough Truth To Be Dangerous

KILLERS OF THE DREAM, by Lillian Smith. W. W. Norton and Company, New York, 356 pages—\$3.

Advertiser
KILLERS OF THE DREAM is a rather amazing book to come from the pen of an author who was "born and bred in the South and remains a Southerner."

Several years ago I read Lillian Smith's **STRANGE FRUIT**, which dealt with sin, sex, and segregation. The author's new book is dedicated to inspiring good will toward minority groups. *11-13-49*

Her premise is that we ourselves are killers of the dream of freedom and that the Negro moans out his misery and shouts his joy on deafened ears.

Miss Smith claims we Southerners are following a pattern of life built on trite clichés that have completely lost their meaning in our democratic way of life. The training and teachings we received at our mother's knee are no longer applicable in this world of atom bombs.

In her chapter on Man Against the Past, she states: "We have not answered the questions of that troubled young girl who wanted to know why parents teach ideals that cannot be lived unless laws are broken; why Christianity is cherished when not believed in, and why tradition is so powerful that no one dares offend it."

Men's hearts, minds and bodies have been smothered with false ideals in the deep South and, Miss Smith contends, women are still wearing invisible crinoline skirts, are still peeking around old white columns that have crumbled, and are still talking of a mythic grandeur that existed for very few but is claimed by all Southerners.

In **KILLERS OF THE DREAM**, the author discusses the meaning of "equality" and says the responsibility of the man who is supposed to be "superior" should be the use of his talents in creating dignity for every child, regardless of his race or color.

Sex and segregation, culture and chromosomes, good and evil, conflicts in beliefs, poisoned spirits and sick minds are woven into the white race's history, says she.

The miracle drug to cure us is the four letter word, **L O V E**. **KILLERS OF THE DREAM** is Lillian Smith's interpretation of the world in which we live south of the Mason-Dixon line—an interpretation with enough senti-

mentalism to be irritating enough exaggeration to be branded warped, enough truth to be dangerous.—E. MAHONEY

Book Review

KILLERS OF THE DREAM, by Lillian Smith. W. W. Norton, 101 Fifth Ave., New York, 256 pp. \$3.00.

BY J. SAUNDERS REDDING

A few years ago Lillian Smith wrote a book about the South. It was called **Strange Fruit**, and it was a good book, and a harsh, and in many ways a luminous book. But principally it was a true book.

There were those who objected to it because it was true; for the truth, even when it is pretty, puts on the defensive all those to whom it applies. *1-5-49*

So there were many people who had to defend themselves against **Strange Fruit**. The white South defended itself against it with what it hoped was condescending humor.

"It's only fiction, a novel," the white South said, "if fiction could not utter truth, as in **War and Peace** and **Don Quixote** and the Old Testament had never been written."

Said it Couldn't Happen And colored America, though tremendously pleased that a white Southerner had dared the truth, nevertheless felt defensive too. "No college-trained colored woman," it said, "would be as pliant and submissive as Nonnie Anderson." *2-6-49*

No college-trained colored girl would throw herself and her education and the precious intangibles of her personality away in a white woman's kitchen, nurse-maiding an imbecile child, and degrading herself in sexual union with a cracker weakling unworthy of the sweet (and eventually tragic) solace of her love.

Now Lillian Smith has written another book about the South. It is called **KILLERS OF THE DREAM**, and it, too, is a good book, and a harsh and discovering one.

Also, principally, it is a true book. But this time there are no defenses against it.

The white South cannot condescend to it by saying it is only a fiction. For **Killers of the Dream** is no novel. It is biography and autobiography and history and analysis. Chiefly it is analysis—rendered in terms of personal experience.

Won't Like It The South does not like analysis: it never has. One of its abso-

lute characteristics is its hatred for the analytical.

A hundred years ago it drove out Hinton Helper. It did not like Thomas Wolfe. It did not, until recently, like William Faulkner. It hates Erskine Caldwell. It does not really like Lillian Smith, though she loves it—but Lillian Smith is female, and the South has a tradition of crippled chivalry.

There is only one defense against analysis. That defense is change; change in the specifics and in the general. And this, of course, is what Lillian Smith wishes to drive the South to. She will not succeed until she is multiplied by millions; but multiplication has to start with a number, and one is a number.

But opposed to that ONE are all the killers of the dream of man's essential goodness, his god-aspiring, his transcendent humanity. For the book is about these things and about how they are done to death.

The instruments of the doing are fear and prejudice, which, essentially, are of the mind. And this book is about the mind of man too—of the "hypocrisy, greed, self-righteousness (and) defensiveness" that harbor there.

Thus **Killers of the Dream** is a mournful, tragic book—not in its individual passages, which are tragic enough. Indeed, there is nothing in recent literature that so twists the heart as that passage in which Miss Smith describes the young girl's search for the Southern soil in which beauty might grow, and finds it not—but tragic in its very being; in its roots and stem and flower.

Would that one could say that its tragedy will induce catharsis, like one of those ancient plays of Greece. But it will not, and Miss Smith knows this well. And this is by explication her tragic theme. The very titles of section and chapter headings reveal it: "Custom and Conscience," "The White Man's Burden is His Childhood," "Man Against the Past."

The South is the victim of its history. That's the theme and that's the book, and, thank God, it will be read.

MY DAY

If we kill our dream of freedom, it will die for people elsewhere

By Eleanor Roosevelt

HYDE PARK.

The other day

I sat where I could watch author

Lillian Smith. Her face is an in-

teresting study, responsible to in-

ner emotions, keen and alive, and

yet calm and controlled. Her

latest book, "Killers of the

Dream," is not fiction, and though

fact, a dull book, others among

the Southern people had the

courage to praise it. Almost all of

them agreed that Miss Smith is a

sincere writer.

Of all the previews I read I

think the one by Vincent Sheean

brings out one point which seems

most important to me. He said:

"What she points out in her con-

cluding chapters, particularly the

last, is that the hand of fate has

thrust us now into a position

where the whole world is in-

involved in our doings. Freedom

and the dignity of man are words

we use often (there is another

called democracy). They cor-

respond to a dream which most

human beings have cherished for

centuries. We shall not be believed

abroad while we daily kill the

dream at home."

IF YOUR CONTACTS have

been frequent with men and

women from all over the world

you will be very conscious of the

fact that the dream which we, in

America, have held before our-

selves—and which has come to

mean the United States to the

rest of the world—is somewhat

tarnished today by our own ac-

tions. There was a time, of course,

when we felt that this dream be-

longed to us alone. If we did not

choose to fulfill it completely, it

was nobody's business but ours.

That day is past. The dream

now belongs to the whole world.

People everywhere now long to

have a country where there is

freedom, order, and democracy.

It can only be a country of free-

dom when the people themselves

are united in achieving the

dream. Any group among them

can kill the dream. In killing it

for us at home temporarily, we

may kill it permanently for some

people in other parts of the world.

IT IS REMARKABLY courageous for a Southern woman to express so clearly what the dream is. But the people in the Southern part of our country are not the only people who are "Killers of The Dream," and the dream is not concerned only with race relations in the South or in any other part of the country. Nor are the Negroes our only concern.

Our relations with the Mexicans or any other foreign groups may make it impossible to realize the dream.

It is not fostering prejudice to expect people to have deep convictions and to fight for them. In a world where different dreams yet calm and controlled. Herhold sway one of the most important things is that we should fight with all the spiritual and moral power we have to prevent the "Killers of The Dream" from successfully accomplishing their ends.

'Killers Of The Dream' Is Significant Book Of 1950

LOOKING back, 1949 was a relatively uneventful year as far as books by and about Negroes were concerned. Lillian Smith's "Killers of the Dream" was certainly the most significant book published in either the fiction or non-fiction field. It is one which, I believe, will have a lasting value.

In fiction there was no book which ranks with last year's "Cry the Beloved Country" by Alan Paton which most critics hailed as the outstanding book of 1948. (A musical, "Lost in the Stars," based on Mr. Paton's book has recently opened on Broadway but some of the simplicity and dignity of the book has been lost in transition). Two novels stand out in this year's output, "Without Magnolias" by Bucklin Moon, and "Alien Land" by Willard Savoy.

E. Franklin Frazier's "The Negro In the United States" is a distinguished historical work which is a definitive study of the role of the Negro in this country.

Two top-ranking Negro poets had books published in 1949, Langston Hughes and Gwendolyn Brooks. Mr. Hughes, in addition to his book of poems, collaborated with Arna Bontemps on "The Poetry of the American Negro," an excellent anthology of poems by and about Negroes; and with Ben Carruthers on "Cuba Libre," a translation of some of the poems of Nicholas Guillen, the distinguished Cuban poet.

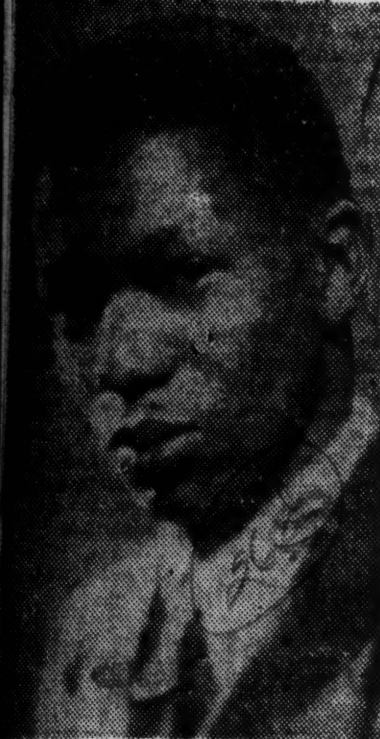
PSYCHIATRY FOR THE LAYMAN

An unusual book which throws some light on psycho-analysis and on the mind of a Negro is "Bristow Rogers, American Negro" by Else P. Hillpern, Irving A. Spaulding and Edmund P. Hillpern. The book is devoted to a self-analysis as written by Rogers for his psychiatrist, Miss Hillpern. There is also an analysis of his dreams by Miss Hillpern.

From my own limited knowledge of psychiatry it is difficult for me to understand the methods used by Miss Hillpern. There is a decided improvement shown in the subject's attitudes toward himself and a growing acceptance of his problems. The book also clarifies to a great extent for the layman, the approach to a specific personality difficulty. In the case of Mr. Rogers his adjustment to his family, his job, and especially to the women in his life were complicated by the fact that he is a Negro. The personality that emerges here is a self-centered one preoccupied with sex but since this is truth, not fiction, we must accept Mr. Rogers as he is.

"Bristow Rogers, American Negro," by Else P. Hillpern, Irving A. Spaulding, and Edmund P. Hillpern; The Hermitage Press; New York City; 1949

Bill Smith's
Pittsburgh Courier
Best Seller
On 25c List
Oct 3-15-49



WILLIAM GARDNER SMITH
... success piles up
NEW YORK—William Gardner Smith, author of "Last of the Conquerors" and Pittsburgh Courier staff writer, has found immediate success in the twenty-five cent reprint edition of his book that ended up on four critics' "best" lists. Pre-publication sales (publication date was March 1) already total 200,000 and have required a pre-publication back-to-the-press run of 100,000 copies.
Meanwhile, the novel a story of Negro life in Germany, written by the author when he was twenty, is being published in England and Italy.

New Book Out
On Negro Business

ALCORN, Miss.—(G)—Dr. V. V. Oak, Dean of the College and Director of Public Relations at Alcorn College, announces that the second volume of **The Negro Entrepreneur** will appear in March under the title of **The Negro's Adventure In General Business**. The book is highly commended by Albion L. Holsey, who was holding the office of the executive secretary of the National Urban League for several years.

Dr. Oak covers in this volume the subject of popular business ventures, based upon fifteen years of travel and study. The introduction is written by the well-known Dr. Frederick D. Patterson, President of Tuskegee Institute:

Dr. V. V. Oak, who came to Alcorn College this past Fall from Wilberforce University is a holder of five degrees; two bachelors' degrees, an A.B. in history and economics from St. Xavier College, and a B.S. in journalism from the University of Oregon; two masters' degrees: M.A. in economics from the University of California and M.B.A. in Business Administration and Education from the University of Iowa; and one doctors' degree: Ph.D. in economics and sociology from Clark University (Massachusetts).

Dr. Oak has traveled extensively, including India, Singapore, Japan, Hawaii, Alaska and Canada; visited the plants of 60 Negro colleges and many business enterprises; and taught at Howard, Wilberforce, Lincoln Langston and Cheyney; and written close to 100 articles.

The NEGRO HANDBOOK

1949

Sum 7-10-49
A manual of current facts, statistics and general information concerning the Negro in the United States

Edited by Florence Murray

HERE ARE THE FACTS you want to know about the Negro in the U. S. Do you want to look up Joe Louis' record as champion? The number of Negro officers in the war? Books published by and about Negroes? The present status of discrimination in employment? The work of Negroes in the arts, the theatre, etc.? All this—and much, much more—is

included in this veritable almanac of information. Indispensable for all who write and speak about, or merely ponder, the conditions and accomplishments of the Negro. Florence Murray is a former researcher, newspaper writer and editor, winner of a Rosenwald Fellowship.

Published biennially \$5.00

Praise from Users

"Excellent, dependable, readable material."—MRS. GENEVIEVE FORBES HER-
RICK, former President, Women's National Press Club.

"The Negro Handbook is one of the best written, best organized, and most accu-

rate books of its kind."—DR. LAWRENCE D. REDDICK, former Curator, Schomburg Collection, New York Public Library.

"Invaluable as a reference work on facts and figures about the American Negro."—SENATOR ARTHUR CAPPER.

Note wide range of topics

(A partial list)

Population
Vital Statistics
and Health
Civil Rights
Crime

Education
Labor Movement
and Employment
Government and
Politics

United Nations
Armed Services
Veterans
Sports
Organizations

at all bookstores

THE MACMILLAN COMPANY

GERTRUDE

Martin

49 Handbook Covers
Current Data On Race

"THE NEGRO Handbook for 1949" is the fourth edition of this "manual of current facts, statistics, and general information concerning the Negro in the United States" edited by Florence

Murray. It is the first to be published by the Macmillan Company and in the future will be published biennially.

The Handbook is a valuable reference book and with the exception of The Negro Yearbook published at Tuskegee, is the only current compilation of material concerning Negroes. Miss Murray offers a wide range of information on many topics including civil rights, education, government and politics, crime, books, organizations and sports. Her book includes listings of Negro newspapers and magazines, Negro insurance companies, short resumes of civil rights cases and various other diverse facts and figures.

A few minor flaws by no means alter the over-all importance of the Handbook. There is a time lapse of nine months from the completion of the work as indicated in the September, 1948 Foreword to the publication date, June, 1949. Since the book is published biennially, this means that much of the material is not as up to date as it might be.

In the listing of books the "Encyclopaedia of African Methodism, 1948" compiled by Bishop R. R. Wright, Jr., is omitted, although I think it was published during the period covered by the Handbook.

It seems to me that a listing of articles of interest to Negroes

are several errors which can be easily corrected such as the would be worthwhile addition to the material included here. There reference to a woman as a former "actor."

Schools, libraries, students of the Negro and many workers will find "The Negro Handbook" a necessary addition to their source of material.

"The Negro Handbook, 1949," edited by Florence Murray; The Macmillan Company; New York City; 1949; \$5.00.

YEAR BOOK EDITOR

statistics and general information concerning the Negro in the United States and this, its fourth edition, is the first with the Macmillan imprint. The book appears biennially each edition providing the latest authoritative information on the American Negro.

Miss Murray, now of New York, is the daughter of F. H. M. Murray, one of the original members of the Niagara Movement out of which grew the National Ass'n for the Advancement of Colored People. She was educated at Howard and Columbia Universities and has been a teacher, researcher and reporter as well as Washington correspondent for the CHICAGO DEFENDER and city editor of the WASHINGTON TRIBUNE. In 1943 she was granted a Rosenwald Fellowship in recognition of her work in preparing the first edition of THE NEGRO HANDBOOK.

THE NEGRO HANDBOOK, 1949, contains, in addition to coverage of standard phases of Negro life (such as Vital Statistics, Civil Rights, Education, Politics, Housing), sections on specific activities of the United Nations as they affect Negro groups a comprehensive section on Veterans' Organizations reflecting their racial policies, and other miscellaneous subjects not heretofore covered.

NEW YORK, June 21—The Negro Handbook, 1949, edited by FLORENCE MURRAY is published today by The Macmillan Company. The book is a manual of current facts, statistic and general information concerning the Negro in the United States and this, its fourth edition, is the first with the Macmillan imprint. The book appears biennially, each edition providing the latest authoritative information on the American Negro.

FLORENCE MURRAY

Editor

The Negro Handbook

Macmillan

EDITS HANDBOOK N. Y.—THE NEGRO HANDBOOK, 1949, edited by Florence Murray is published today by the Macmillan Company. The book is a manual of current facts,

DR. L. D. REDDICK of Atlanta University has sent us a well-prepared brochure on "The Negro Policy of the United States Army, 1775-1945." We have studied it with serious attention. In view of the crackdown in the military establishment last week and the orders given to military heads, we shall postpone our comments until we see what the newest twist adds up to—in actual effect. The question we might pose on to those who haven't been behind the scenes is the one so frequently uttered by service men active and recent affiliation, to wit: "Why always ask somebody who has no direct connection or relationship with the problem? Why not ask some of those who are actually involved in it?"

I, too, questioned the calling of people whose closest contact with racial discrimination in the armed services was in what they read in newspapers or what somebody told them, rather than to ask folks like Joe Louis—who felt it—and the men from the ranks who lived and endured it. Fortunately, Mr. Truman's inner circle had the sagacity to go further than those called-in groups and quietly and privately asked some of the men who were actively involved in the thing what THEY thought about it . . . There's where the real answers came from . . . But, it took all of it to make the whole.

QUICK GLANCES

Joseph M. Albright, demon assistant to the Veterans' Administrator, was asked last week how much of those millions in GI loans had gone to Negro veterans. The Government was bragging, rightfully, about the fact that less than 2 per cent of its guaranteed loans had been defaulted by ex-GIs. Joe's answer should bring serious study to the minds of Negro businessmen and loan agencies over the Nation, for it points up a potential field. Here's Joe's answer:

"There is no way of determining accurately how much of the loan went to Negro vets, but it is safe to assume that 5 per cent would be a maximum. There are many places in the country where it is virtually impossible for him to get a home loan because (a) his type of employment makes him a poor credit risk; (b) white lending agencies refuse to give him a loan under any circumstances (and Negro finance is too often unhelpful); (c) such property as he could get is completely overpriced, thereby, denying him the opportunity to get underwritten by VA because the agency dare not underwrite inflated real estate values."

Brothers, Brother Albright has posed a challenge to you: what are you going to do about it?

Things on the world front were humming last week and we found one more idol god with feet of clay . . . For quite some time we have had a private honor roll of Negro leaders who, in our book, were all for the good of the people and to heck with self . . . There were three names on that male list: Thurgood S. Marshall, A. Philip Randolph and Paul Robeson . . . Last week—sadly, but withal we did it—we regretfully took the name of Paul Robeson off that list . . . We had stuck with him a long time, hop-

ing that he would not let us down in the long run, but after what happened in Sweden, we had to turn him loose—to Joe Stalin or somebody. He has talked himself right out of the company of Thurgood and Phil, both of whom are still hitting their licks along well-established American lines . . . And orchids to Atty. O. John Rogge for the beautiful way he pinned Robeson's ears back Saturday morning in Paris . . . He was right on target was Mr. Rogge. *Lat. 4-30-49*

Weep not for China's nationalists . . . This thing is of their own doing and the destruction of the docks and railheads in Nanking means little of nothing to China's "Communists"—they will rebuild 'em with stocks and money which went out of your pocket and mine into the United States' Treasury last year and the years before—thanks to Chiang Kai-Shek, whose wife was educated in Georgia! . . . United States' Georgia, that is.

26b 1949

1. The Negro Too in American History - Merle R. Eppse
2. An Elementary History of America

Two history books by Prof.
Merle R. Eppse of Tennessee State
College have been adopted by the
Chicago Board of Education. They
are "The Negro Too in American
History" for high schools and "An
Elementary History of America
Including the Contributions of the
Negro Race" for grade school
youngsters.

Howard Univ, Educator
 Atlanta, Ga
 Authors New Negro Work
 June 5-10-49

NEW YORK. —(SNS)—Of interest to every Negro American is the publication today of THE NEGRO IN THE UNITED STATES by Dr. Franklin Frazier distinguished Professor of Sociology at Howard University. The book, published by The Macmillan Company, sums up all the wealth of information that has accumulated on every aspect of Negro life in America.

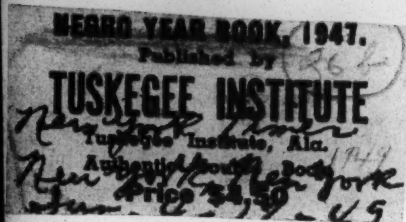
By focusing on Negro communities and their American culture and the extent to which he is being integrated into American society, THE NEGRO IN THE UNITED STATES offers a new approach to a subject which has not usually been considered in its relation to American society as a whole.

Dr. Frazier is also the author of "The Negro Family in the United States," "The Negro Family in Chicago," "Negro Youth at the Crossways," and other books. Since 1934 he has been Professor and Head of the Department of Sociology at Howard University, and in 1948 served as President of the American Sociological Society.

Dr. Frazier has taught at Tuskegee Institute, Alabama; St. Paul's Normal and Industrial School, Lawrenceville, Virginia; Baltimore High School, Baltimore, Maryland; Livingstone College, Salisbury, North Carolina; Morehouse College, Atlanta, Georgia; Atlanta School of Social Work, Atlanta, Georgia; Fisk University; Howard University; New York School of Social Work, Columbia University. He has been visiting Professor of Sociology at New York University, Sarah Lawrence College, Bronxville, New York, and the University of Southern California.

26 b 1949

NEGRO YEAR BOOK



**Howard Baer's
Anti-Negro Novel
'O, Huge Angel'**

By John Hudson Jones

Here again, in O Huge Angel, is the by now familiarly insidious formula for dealing with the Negro character — fear, violence, flight and then the trapping of the hopeless wrongdoer who finally finds freedom only in death.

Mark is a violent, inarticulate Negro seaman who stumbles upon another seaman murdered in the streets of a port. A policeman comes upon him standing over the body, and naturally thinks him the murderer. Mark escapes his ship and finds his way to Panama.

In Panama he meets Valen, a woman, and the tale of their relationship is one of an animal-like sex relationship. Finally the murderer, Dunstan, a shipmate of Mark's tells the police Mark is the murderer, and in his flight Mark murders an Indian, is caught, attempts escape and is shot.

Baer has written his novel with calculated sensationalism. It is replete with most of the chauvinist concepts of Negroes, Indians and Latin Americans. That it is only 161 pages, is the one comforting feature in an otherwise painful evening of reading.

Two Liberals Examine The Attacks On Liberalism

Reviews by Charles W. Morris

OUR VANISHING CIVIL LIBERTIES: By O. John Rogge. 287 pp. Gaer Associates. \$3.

ACTIONS AND PASSIONS: By Max Lerner. 367 pp. Simon & Schuster. \$3.50.

AMERICAN liberalism is presently being attacked on two fronts. From the left we are confronted with the menace of Russian imperialism, commonly and erroneously described as "Communism." From the right we are threatened with fascism, commonly and erroneously described as "a defense of democracy and the free enterprise system." In both cases, the potential consequences are serious; there is the possibility of physical annihilation on the one hand, and the possibility of spiritual attrition on the other. In one way or another, every citizen is involved in this critical phase of our social and economical life. We want to survive, not merely as a nation, but as a free people, secure in our reliance upon our constitutional liberties.

TWO RECENT books are devoted to this problem, described by one of the authors as "the multiple revolution of our time." Both John Rogge and Max Lerner are left-of-center liberals. Each, in his own fashion, is preoccupied with the preservation of a way of life guaranteed by the Bill of Rights. But, in their presentation, they evince contrasting points of view. Rogge desponds; Lerner aspires. Rogge's outlook is bitter to the point of despondency; Lerner, despite his deep concern, entertains such a profound respect for the inherent decency and strength of the American people that he refuses to sell them short. It must be recognized that Rogge's pessimism stems from his own unhappy experiences in his professional capacity as attorney for alleged fellow-travelers and leftists, whereas Lerner's optimism has a philosophical and historical premise. But for this very reason Lerner makes out the better case, since he has on his side the historical background and the congenital individualism of the American citizen.

"Our Vanishing Civil Liberties" exposes and attacks the practices of the Un-American Activities Committee and the Loyalty Board. Assuming the accuracy of the author's reported encounters with these agencies of our Government, they do, at the moment, display an indefensible disregard

of civil liberties. This is, of course, well known to anyone who reads the newspapers; but the details, lumped together in one book, are pretty sorry stuff. It will not do to blame these totalitarian excesses on our fear of totalitarian Russia. Rogge has logic on his side when he insists that we cannot preserve our cherished civil rights by resorting to the very processes of tyranny, suppression, coercion and character assassination for which we condemn the Soviets.

SINCE THE BOOK was written, some of his "martyrs"—notably Howard Fast—must have embarrassed him by their patent disloyalty; but no word or deed by any individual could condone the practices which are described in Rogge's indictment. The smearing of innocent and patriotic citizens by the Un-American Activities Committee; the dismissal of scores of federal employees, mainly Negroes and Jews, without stated reasons; the imposition of censorship over teachers and students in universities; the current coddling of German cartelists and Junkers who built up Hitler and heiled him right up to VE Day—these are typical of the long list of infractions of our accepted notions of democracy. In the case of the rapprochement with former Nazis, our behavior discloses a curious lapse of memory. Germany was built up after World War I, as "a bulwark against Bolshevism." But, surely our generals and diplomats recall that bitter day in August, 1939, when the news came over the wires that Nazi Germany and Bolshevik Russia had signed the nonaggression pact which prefaced the rape of Poland and made possible the second World War. The prevailing police state procedures by government agencies at home suggest an equally curious lack of confidence in the traditional freedoms of speech, religion and assembly as safeguards in preserving our democracy.

ROGGE handles this thesis with sincerity and a certain eloquence, but his argument is weakened by his repeated defense of the Russians. Perhaps he expects his reader to take for granted his contempt of the brutal indifference of the Kremlin to the basic human rights which he sees threatened here. But it would leave a better taste if he were to say so—if he were to find at least

some slight fault with the Russian Government and its suppressive policies. "Our Vanishing Civil Liberties" is not a detached, objective study; it is a prosecutor's brief. And, like many able lawyers, Rogge is unwilling to concede even the slightest merit to the opposition.

Book On Race Relations**By Southern Negro**

Weekly Review
The South is at the crossroads, politically, economically and socially, and battle lines are forming in the struggle for a new era, according to the Rev. C. C. Coleman of Mobile, Ala., author of a new book on race relations.

Entitled, "Patterns of Race Relations in the South," and just published by the Exposition Press of New York (\$2.00), Dr. Coleman's work is a forthright examination of the complex problem of racial discrimination in the South and the solution to it.

Written informally rather than as a sociological study, "Patterns of Race Relations in the South" represents the opinions and judgments of an able observer, a native of the South, a Negro, who has spent his life battling against the myth of racial superiority. His book gives provocative insight into the nature of the color line and the sanctions leveled against each other reciprocally by blacks and whites.

"Patterns of Race Relations in the South" concerns itself with analyzing the paternalistic technique and "keeping the Negro in his place"; "Uncle Toms" and Jim Crowism; race baiting and race purity.

Dr. Coleman also examines the role of unionism in race relations and economic survival. He covers the mounting tensions in the South, the segregated social order, the factors of education and religion, Southern politics and States' Rightism.

Weekly Review
In his last chapters, the author states that color is no longer the automatic deciding factor in positions on social issues. He emphasizes that varying institutions, classes and groups are joining together in a common movement because whites and blacks have rediscovered the fact that the welfare of all people is linked indissolubly.

Dr. Coleman points out the increasing resurgence of masked and hooded men is a sign of fear and the seriousness of the threat to conservatism and reaction, but, he says, upheaval of the South's "Master Race" philosophy and white exclusivism will be achieved.

Dr. Coleman who was born in Key West, Fla., received his B.A. degree from Livingston College, Salisbury, N. C., his Ph.D. from McKinley-Roosevelt College in Chicago, and his D. D. from Hood Theological Seminary, Salisbury, N. C.

An educator, minister, leader in public affairs and active worker in interracial groups, he is currently Minister of the State Street A.M.E. Zion Church in Mobile, Ala. Age 43, Dr. Coleman has traveled extensively in the North as well as in the South and he has been a pastor in large cities and small towns in Arkansas, Iowa, North Carolina, South Carolina, and in Alabama.

DUSTIN' OFF the NEWS

by LUCIUS Harper



Reverdy C. Ransom Has Done the Unusual Thing For A Negro Bishop; He's Written His Life's Story

LAST WEDNESDAY I spent a whole day in church in a theoretical sense. Churches, of course, are not usually open for communicants on Wednesday. But, nevertheless, I considered myself wandering into the holy nooks and corners of an ecclesiastical realm when I read Bishop Reverdy C. Ransom's recently issued autobiography entitled: "The Pilgrimage of Harriet Ransom's Son."

The bishop, now in his eighty-eighth year, has done a remarkable job insofar as his memory serves him, and we have to be somewhat charitable and overlook certain errors of looseness in arrangement that creep into his book, here and there, through the omission of quotation marks. Just where the "other person" is speaking and just where the author comes in for his own comment is a bit confusing at times. But not enough, however, to injure the subject matter. Good proofreading would have avoided this, so the eyesight of a man eighty-eight years old is not to be blamed solely for these errors.

Other than this, Bishop Ransom has told a plain, straightforward and "down-to-earth" story of his life from boyhood to the bishopric that is extremely interesting, if not thrilling, through the turn of each page.

First of all, we must congratulate Bishop Ransom for doing the unusual thing. Seldom, if ever, do our leading clergymen leave any chronicle of their lives—written by themselves—for the perusal and guidance of those who are to follow them in such a sacred profession. The leading men of our Race, politicians among them, and especially the great characters who have largely shaped our lives, have left us rather poverty-stricken in literature. What books they have written about themselves; about their struggles, their problems in life and how they overcame them, would not fill a small-sized kitchen table. Books of this type are rarely ever found in any private library, large or small. If they have been written, there must be a conspiracy somewhere to keep them from general circulation.

Is there a book to be found anywhere denoting the individual efforts put forth by the great churchmen of our times, that would cause us to honor and revere their memories after they passed the Great Beyond?

Where are the autobiographies of Bishops Payne, Turner, Gaines, Arnett, Derrick, Walters, Holsey, Lane, Tanner, Flipper, and a host of others who have lived brilliantly and built gloriously through the trying days of yesteryear? All these men had thrilling stories to leave us. What life of usefulness to mankind was better lived than that of Dr. Joseph C. Price, founder of Livingston College? It would have been entirely lost to our present-day library shelves had not Bishop W. J. Walls taken time from his busy duties to chronicle it.

Where are the autobiographies of our leading statesmen, who piloted our cause through the most crucial hours of this nation's life? Where can we find books on the "Life and Time" of Robert Brown Elliott, of Blanche K. Bruce, of Richard T. Greener, of Robert Small, of P. B. S. Pinchback, of Edward H. Wright, and other Negroes equally as famous, written by them-

selves? What a loss this is! Out of the great list of congressmen who have represented us in national affairs only about two, since the days of Reconstruction, have put their lives between book covers—John M. Langston and John R. Lynch. Since Lynch published his "Facts on Reconstruction," some thirty years ago, not a single Negro statesman has written a book to inspire the Negro youth of today up to the time of Congressman Adam Clayton Powell, Jr., who wrote, "Marching Blacks" (1945) which is an interpretive history of the rise of the black common man. What a grave indictment this is against our appreciation of literary values!

It isn't an easy task to write a book—it's work, and hard work. It must have been doubly strenuous for Bishop Ransom to retrace his steps in the ministry—from the store-front pastor to the bishopric—and place them on paper with any degree of dignity and respect, solely because of the jealousies, hatreds, and downright ingratitude such a young crusader encountered—not from the sinners among whom he labored—but from the upper churchmen who so often view organized religion as a business enterprise. Bishop Ransom treats this phase rather tenderly in his book, and does not severely "rascal whip" his envious brethren for their combativeness. But "between the lines" we get the true story of his unshakable faith in his God and in his mother that kept him going upward despite the entreaties and vicious attacks of these "wolves in Christian clothing." He gives his foreenemies due credit as well as due criticism. It is well-balanced throughout, and whether you are interested in church politics or not, you'll enjoy reading it.

"The Pilgrimage of Harriet Ransom's Son" sells for \$2.50 and is published by the AME Sunday School Union Publishers. Nashville. Tenn.

Books

Edited by SAM F. LUCCHESI

DISTASTEFUL AS EVER

Erskine Caldwell's Novel Follows Same Old Pattern

PLACE CALLED ESTHERVILLE, by Erskine Caldwell
Duell, Sloan and Pearce; 244 pp. \$2.75.

The law of averages finally catches up with Erskine Caldwell and one completely savory character makes his appearance in this book.

It appears as if Mr. Caldwell fires of the sins, corruption and evil doings of his brain children and in the final chapter seeks to make his peace with the reader by introducing Dr. Horatio Plowden, a kindly old medico with an understanding heart, who feels no compunction about attending a young unwed Negro girl who has just given birth to a daughter.

Dr. Plowden even presents to the girl a \$100 bill, left under his door anonymously by the (white) father of the child. Having completed his mission of mercy, Dr. Plowden goes to his automobile, is stricken with a heart attack, pitches forward and dies in the mean narrow alley where his patient lives.

This novel is distinctively Caldwellian. . . . it follows the pattern of his previous tales. Consequently it faces the success that has marked the appearance of other of his novels. Make no mistake on that score.

The story has to do with the trials and tribulations that beset

two country Negroes, Ganus and Kathyanne Bazemore, brother and sister, after they move to Estherville. The girl, although good, is obviously sexy looking and arouses the beast in all of the white men and boys in the town. Ganus, judging from the story, has the same effect on a number of white women in Estherville.

Mr. Caldwell takes it from there and he gets this pair into more trouble than you can shake a stick at. In fact, this reviewer

got rather tired of their stupidity which caused them to blunder their way into one crisis after another.

We tried hard to ferret out some sociological significance in the tale, but had to give up because the hackneyed plot kept getting in the way.

Estherville, the reader infers, is somewhere between Birmingham and Atlanta, probably in Georgia, since its main thoroughfare is named Peachtree Street.

Appraising a Caldwell novel is not easy. . . . this story boasts a speedy tempo and is told well. We repeat, as distasteful as the plot will prove to be to right-minded Southerners, the publishers can prepare for a heavy sale, which, apparently, is Georgia-born Mr. Caldwell's main objective.—SAM F. LUCCHESI

"Place Called Estherville"

LOOKS AT BOOKS

Caldwell Returns to His Lowly Georgians

By J. RANDOLPH FISHER

ERSKINE CALDWELL'S "Place Called Estherville" (Duell, Sloan and Pearce, \$2.75), may be called a novel of social action or an analysis of social actions. Here is seen an interest in simple, even backward people, rather than in intellectuals.

Here Mr. Caldwell presents as human the simple community, with its homely and eccentric characters. Long since he has been fascinated by the rural life of the Southern United States. Human elements peculiar to the Eastern Piedmont from Virginia to Georgia, have been portrayed by him with attention-impelling artistry.

His characters' hopes, heartaches—their grasping after a minute's pleasure (a moment's respite from pain)—have changed somehow to catch the sympathy of numberless readers since the publication of "Tobacco Road" (1932), whose Jeeter Lester remains one of the most engaging creations of present-day fiction.

THIS IS THE story of Ganus and Kathyanne Bazemore (farm-reared, teen-aged Negroes) who have come to Estherville seeking work to support their Aunt Hazel. Innocent as to the idiosyncratic ways of the world, they strove to fit into the jig-saw puzzle-like patterns of the town. But to no avail. "Looks like something bad's always on the lookout" for Ganus. "I don't try to get in trouble, but somehow trouble always finds out where I am and creeps up on me before I can watch out for it." And the same goes for Kathyanne.

Structurally weak—for perhaps entirely too much is left to conjecture and supposition—this is a fairly interesting "race relations" novel. We do find one person, probably two, who sincerely and anxiously attempts to help others of opposite race and culture along the uncertain path of life.

ALSO HERE ARE spotlighted social injustices which militate against efforts to create genuine peace on earth and actual good will to all of God's creatures. Although he does not appear to be preaching, the author does present a memorable sermon as to the unmentionable dangers ever facing such well-nigh helpless youth as Ganus and Kathyanne. They represent millions of young folk who feel that they are entitled to a place in the scheme of things. Opposed by invincible forces (custom, tradition, prejudice, hatred, et al.), they too often fail.

Dentist Explores Value of Hypnotism

The Courier, Pittsburgh, Pa.
Sat. 7-2-49

NEW ORLEANS—The first book on a dental subject written by a Negro is now off the press. In fact, this text, "Psychosomatics and Hypnotism in Dentistry," is the first treatise in book form by any American specifically on the theme of psychosomatics in dentistry.

Author of this amazing new book is Dr. Andrew E. McDonald, prominent dentist of 7440 Gentilly Highway, New Orleans, who is a visiting lecturer in psychosomatics and hypnotism at Meharry Dental College, Nashville, Tenn., and is former dentist to the Louisiana State Hospital Board.

"Psychosomatics," the nationally renowned dentist explains, "refers to mind-body relationships; to physical (body) symptoms that develop from the physical (mind) influences. In dentistry, psychosomatics deals with the emotions, moods and feelings of fear and pain, the symptoms of and the actual diseases that are caused directly or indirectly by the mouth, teeth and gums."

USED DAILY

"In all phases of dentistry," Dr. McDonald related, "psychosomatics and hypnotism are invaluable. I have used both daily for twenty-five years in my successful dental practice. Only dentists who use them regularly appreciate their value. Every dentist uses psychosomatics with every patient either consciously or unconsciously, actively or passively."

Dr. McDonald has appeared before the top dental figures of the Nation in clinics demonstrating psychosomatics and hypnotism in dentistry, including the National Dental Association, the Gulf State Dental Association (twice), Florida A. and M. College, the John A. Andrew Clinical Society at Tuskegee Institute, Ala., the Pelican Dental Association of his home state and a host of others. He has instructed dentists of both races and has always given the lectures and demonstrations free and is a member of the national medical society, Chi Delta Mu.

WIDE BACKGROUND

Dr. McDonald is a native of New Orleans where he is a former student of Xavier University who later earned the Bachelor of Science and Doctor of Dental Surgery degrees from Marquette University. Later, Dr. McDonald studied in the Bordeaux (France) School of Dental Medicine, in the Liverpool (England) Dental Hospital and did post-graduate work in psychosomatics under the eminent Dr. Orlando E.

Miller, world-famous pathologist of San Francisco, as well as under Dr. E. J. Fryer, noted psychiatrist of New York City.

Psychosomatics' — Dr. Andrew E. McDonald, New Orleans dentist, visiting lecturer in psychosomatics and hypnotism at Meharry Dental College and former dentist of the Louisiana State Hospital, is the author of the first book written by an American on the theme of psychosomatics in dentistry.

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26b 1949

Public Relations for Retailers. (Tom Mahoney and Rita Hession)

Hiring Bias Dealt Blow in New Book

NEW YORK—Retail stores are warned against discrimination in the hiring of employees by a new book on public relations. The book is "Public Relations for Retailers" by Tom Mahoney and Rita Hession, just published by the Macmillan Company. 5-14-49

"If the community is composed of several different racial groups," write the authors, "it is desirable that some of each are hired. There should be no discrimination against Negroes. Practice of this sort is not only unfair but unwise."

Current reading

WAYS TO FIGHT DISCRIMINATION

By MINNIE LOMAX

Punishment Without Crime: What You Can Do About Prejudice. By S. Andhil Fineberg. New York: Doubleday and Co. 352 pp. \$3.50.

Sat. 10-15-49

Books on the evils of prejudice in the United States are legion, but it's a rare one that tells how to deal with it. For a fact, S. Andhil Fineberg's "Punishment Without Crime" is the first such to come to this reviewer's notice. Loaded to the gills with instances and case studies, the book is a windfall for organizations dedicated to fighting prejudice, and a reservoir of useful information for members of groups suffering discrimination in one form or another. It covers every conceivable manifestation of prejudice and offers well-

tested ways of meeting it. The author was well fitted for the task, having served as national chaplain of Jewish War Veterans of the United States, and at present acting as the Community Service Director of the American Jewish Committee.

In the first place, Dr. Fineberg coins a special name for those who are butts of discriminatory treatment; Victimian — and uses this designation throughout the volume. Defining it, he writes, "A Victimian is an individual whose conduct is appraised by others, not only on its intrinsic merit, but also on the fact that he is a member of a certain racial or religious group." Further, he states that "it would be difficult to find an individual anywhere who might not, in some circumstances, find himself cast as a Victimian." To illustrate this last point, he cites the case of a white Protestant professional man from New England in a southern town who had to face the unpleasantness of not being wanted as a citizen of it.

Out of his facts and suggestions several basic realizations emerge. To begin with; the fundamental reality to be kept in mind always is that prejudice is the result of ignorance and imperfect reasoning. Equally important to remember is the information that no set of techniques for battling prejudice could be effective for all cases, but that each case should be considered individually. "Unless we are able accurately to evaluate the situations which face us, we cannot direct our efforts to the points at which they are most needed and where they will accomplish the greatest good. . . . In counteracting intolerance we should be as soft-spoken and as conciliatory or as harsh and as vociferous as each particular situation requires." Often the best thing to do is to say nothing.

With regard to publicizing a rumor by denying it in newspapers or discussing it with others, Dr. Fineberg is quite emphatic. Some

people, he thinks, can't understand and promotion of those principles that you can best cancel false accusations by not mentioning them. To go after them with a vengeance is only to spread them to a larger audience and nothing invites sadism more quickly than presenting people as weak and oppressed. "Don't treat canards and scurrilous lies against a racial, religious, or ethnic group as though they were factual rational accusations requiring ordinary disproof. Cut them across the grain by exposing the unfairness and the irrationality of that kind of thinking which regards groups as though they were composed of identical individuals." Don't argue, don't refute, Dr. Fineberg points out, but rather quietly spread the truth about the thing as much as possible without letting it be known that it has anything to do with the case.

When discrimination leads to lawbreaking, Dr. Fineberg thinks the misdeeds should be publicized as transgressions of the law and punished as such without naming racial or religious groups in connection with them. The important thing, he emphasizes, is that a human being has been abused and not a member of any group. In spite of the revulsion it arouses, in his opinion, physical violence is not the most damaging aspect of prejudice, but the withholding from people of opportunities for a happy and satisfying life is. We must recognize frustrations that drive people to "dangerous and destructive actions," and attempt to divert this energy into constructive channels.

The latter part of Dr. Fineberg's book is given over to a consideration of the techniques of cooperation, the part teachers, clergymen, government agencies, labor unions, employers, parents, writers can play. In every community, he believes, there can be developed opportunities for various groups to work together and forget their differences. The problem is more than just a matter of defending Victimians against intolerant attacks. The important thing is the defense

of democratic life which assures security and justice for everyone. The thesis, in truth, of the book is the intelligent approach to implementing democracy in our country. "Punishment Without Crime" tends to be somewhat rambling and repetitive, a fact which does not in the least detract from its worth. In these days of confusion, when tempers are on edge and easily flare up, a book which presents a wholesome attitude and a workable program can prove helpful; "People of all kinds, everywhere, are happiest and friendliest when striving together. There is much to be done in your town that will require the co-operative efforts of all groups. Do it. People who are long accustomed to standing together and working together are the mightiest obstacle that can ever be set in the path of a hate organization."

Booklet Bears Vicarious System

Students From Every

Minority Group Suffer

NEW YORK—High school graduates seeking a college education are finding both religion and race to be serious obstacles in gaining admittance to the school of their choice.

The existence of religious and racial discrimination in an area that is professedly dedicated to the American ideal of freedom of opportunity is revealed in a pamphlet, *Religion and Race: Barriers to College?*

The pamphlet, published last week by the Public Affairs Committee of New York and the Anti-Defamation League of B'nai B'rith, was written by Dr. A. C. Ivy and Irwin Ross, and is based on impartial studies made by the American Council on Education and several State agencies.

Jewish Student Ban Seen

These studies show that the Jewish student is at a startling disadvantage in gaining admission to the college of his choice and that Catholic students, particularly Italians, also face serious obstacles.

The ACE found in a national sample of 10,000 high school seniors that "only 56 per cent of Jewish applications were accepted as compared with 67 per cent of the Catholic and 77 per cent of the Protestant applications."

Race appears to be an even greater barrier to college than religion. Education is strictly segregated in the South and most colored students cannot afford the fees at privately supported colleges in the North.

Moreover, many of them feel that they will have a fuller college life in a colored institution even though "the minority group college nearly always has less money, poorer teachers, poorer laboratories and libraries than the white college."

Professional Schools Worse

"The colored student is much worse off in regard to the professional and graduate school than in regard to college," the pamphlet points out, adding that they get fewer advanced degrees than white students.

In 1947, colored students received only eight of the more than 3,880 doctor of philosophy degrees granted in the United States. . . . Medical schools discriminate against colored students to an even greater extent than

against Jews.

Condemning discrimination in education as a "national scandal in view of our Bill of Rights and Constitution," the pamphlet lists the types of public and private action to eliminate it which have been proposed by responsible groups.

Steps Toward Equality

The pamphlet points out, for instance, that while "the only long-run solution compatible with our democratic beliefs is a complete abolition of Jim Crow practices," immediate steps may be taken to strengthen the minority group colleges in the South to bring them up to the standards of the white institutions.

Abolition of the restrictive quota system for nationality and religious groups is also indicated.

Religion and Race: Barriers to College? is Pamphlet No. 153 in the series of brief, factual, 20-cent pamphlets issued by the Public Affairs Committee, a nonprofit, educational organization at 22 E. 38th St., New York 16, N.Y.

OUR NEGRO COLLEGE STUDENTS:

85% in segregated colleges 15% in non-segregated



26b 1949

Report- National Urban League

Urban League Reports On Progress

Welfare Unit Sees Steady Improvement Of Race Conditions

NEW YORK—Accomplishments of the National Urban League to better race relations during the year were reported in an End-of-the-Year Summary of activities, released Saturday by Lester B. Granger, Executive Director of the interracial social service organization, from its headquarters in New York, at 1133 Broadway.

The Summary shows a steady improvement of economic and industrial conditions of the Negro population, and reveals the day-to-day successes in bringing the races together on the same team for the good of American communities—the two principal objectives of the Urban League. The national organization and its branches in 57 cities, 29 states, and the District of Columbia spend an estimated \$1,500,000 to achieve these significant results.

In recent months, through a nation-wide plan to increase the number of jobs for Negroes in plants, factories, department stores, and offices closed to them before, an increasing number of qualified Negroes have been placed as engineers, chemists, physicists, accountants, bank tellers, telephone operators, sales clerks, junior executives, sales representatives, and public consultants. "In the main stream of American commerce and industry the Negro is better off today," commented Mr. Granger, "than he was 39 years ago when the Urban League was founded; League bears an important responsibility in this achievement."

"Most of these jobs would have been closed to Negroes before World War II. Thanks to the logic of events and anti-discrimination statutes in many states, many job areas formerly closed to Negroes are slowly opening."

piney woods and azalea country where a Negro was a "nigger" and knew it and didn't waste time trying to pretend different. Persy was unreconstructed, and all that Amanda came to know of the South and of her people—their songs, their



Barbara Anderson

laughter and their tears—she learned from Persy. She learned more than Laura, busy working all day, ever quite knew.

When Amanda was four, pampered in the home of a Northern benefactress, her color was merely beauty; it did not count in human relations. She was a leader on the playground. But when the benefactress faded out, and Laura had to find a home in the Negro section, Amanda began to learn lessons from which her mother had hoped to shelter her. She overheard: "Is it your mother or your father that's a darky?" . . . "Why do you live in a house with niggers?" . . . "I like you even if you are not really white." The invitations became fewer. She began to feel a wall between herself and the grandmother who tried to make her white. She sensed in the old great-grandmother who said "ain't" and sang her people's songs a quality missing in her ambitious grandmother. And she wondered about the mother and the father of whom nobody ever told her anything.

Southern Novelists

Mrs. Anderson, whose husband is dean of the School of Music at the University of Louisville, knows music and she knows how shallow is the Northern world of "civil rights." She knows that color consciousness can invade even the raceless world of music and the arts in an Ohio city and in Paris. Her novel is a quietly dramatic story of the growing up of a girl of talent; it is scrupulously and sensitively aware of the nuances of decency and indecency which differentiate Northern "liberalism" from sheer hypocrisy. It is a moving and appealing story, even apart from the "problem" it expounds or the thesis with which it ends: Amanda's return to the Southland where she had been born.

In late years it has not been Northern writers or Negro writers of any origin who have been most eloquent in picturing the plight of the Negro in the South. It has sometimes seemed as if every Southern novelist had a compulsion to make amends in the novel for the world in which the Southern Negro lives. (There have latterly been more lynchings a year in Southern fiction than in Southern fact.) And Mrs. Anderson, a Southerner by inheritance and again by marriage and residence, has here perhaps leaned over backward to be fair to the North. Her Amanda's grandmother is luckier in generous employers than most Southern Negroes seeking jobs in the North have been. There is no exaggeration in Mrs. Anderson's picture of old Persy's loneliness in the Northern city, of Laura's rootlessness, of Amanda's final recognition that her own people are her own people.

Yet, I think that Mrs. Anderson rushes her con-

clusion. Of course, an Amanda returning from Paris would want to rediscover the South which she had left in childhood. But to convince the reader that Amanda could stay there and be happy would require another novel as long and as delicately conceived as this. In the last two chapters of her novel Mrs. Anderson seems to forget that she is a novelist and to rush to preach a doctrine, a social worker's gospel, demanding that the educated Negro return to the South as to a settlement house. She does not take time to make her gospel convincing. That is a pity. It leaves the reader faintly dissatisfied, and "Southbound" is a rarely honest, warm and absorbing novel.

Well Handled

BARBARA ANDERSON, in "Southbound" (Farrar, Straus, & Giroux), beautifully handles one of the most tragic of human plights: that of a talented individual with the complexities of one race and skin pigments of another. In this instance it is Amanda Crane, a singer of rare ability, but accursed by being welcome in neither her own nor the race she can and does, at times, so easily adopt.

She is utterly valiant as she strives for her fair share of happiness. At last she finds it in marriage with her own race. The solution is accompanied by reflective views on the many complications she faces, but, in a broader sense, are symptomatic of those confronting her people.

Contrasted with the tribulations of Amanda Crane, those of Paul Hekke, in Lilla Van Saher's "Macamba" (Dutton), may seem less poignant. This is the story of a man whose forebears have lightened his blood strain. Perhaps only the fact that he is masculine alleviates his suffering. But even in Curacao, where the story is laid, he is an outcast. This story points no particular moral but is an intensely interesting sidelight study.

Here's Another Novel to Please All Racists

"SOUTHBOWN" BY BARBARA ANDERSON (\$3, Farrar, Straus, N.Y.) is just another novel showing the Negro his place. Miss Anderson is a Southerner without obvious prejudice and a sensitive and intelligent writer but she says nothing new.

A talented girl of Negro-white ancestry studies piano in Ohio (where she meets with discrimination) and Paris (where she does not).

IN PARIS, she falls in love with a Brazilian as dark (or as light) as she is but he is rich and marries

another Brazilian—apparently because she is of an old family but the writer thinks it's mainly because she is fair.

The war forces Amanda Crane to return to the States and for some unknown reason she sets off for Alabama.

ON THE TRAIN she meets a Negro doctor and then there is a train wreck which destroys Amanda's momentary identity. It is hinted that she could then "pass" and no one know the difference. But Amanda must run true to good novel form so she resists the temptation and accepts the fact she is a Negro. It is an ending which will please all racists.

J. SCHUYLER

New York, N. Y.

Valuable History On Local Churches Given By Fisk Dean

Congregations Desiring Data Useful For Anni- versaries Should Peruse Dr. A. A. Taylor's Book

If it shall come to pass that the leadership in all colored churches will resolve to make church anniversaries the biggest day, or their biggest week of celebration, a much higher appreciation of what we owe the devout, yet uneducated fathers and mothers of colored churches will be inculcated in the hearts of the present and future generations.

Not only that, but after reading about the early fathers and mothers, and pondering what were their ideals of a Christian life, it will be seen that there is much of value we of the present can learn from them. Most certainly we can be made ashamed of the present-day behavior of many church people, as we think of how little effect much learning, experience and material advantages have had upon the better-circumstanced descendants of those who were emancipated from slavery and proceeded at once to organize churches and try to make them serve "the best interests of the race."

Dean Taylor's Fine History

Here in Nashville, there probably is abundant historical material to be found in old books and documents in many homes, all of which would throw light on the beginnings of the growth and progress of various church organizations of this city. But for fine material, dealing with several well-known local churches here, nothing better could be found than what appears in "The Negro in Tennessee, 1866-1888" by Dr. A. A. Taylor, eminent dean of Fisk University. Much better use of the valuable material which Dr. Taylor has assembled in his history ought to be made here in Nashville than is the case.

The fact is, Dr. Taylor himself states where the "degradation of we are sure, would be available to slavery" reached its lowest degree, church congregations should seek his advice and guidance in establishing contact with their past. Many a church established here in the period since 1880, which was 70 years ago, really had its beginning with one of the historic churches established prior to that time and about it Dr. Taylor tells much of value in his history.

Money Wasn't All

Most certainly, the careful reader of Dr. Taylor's history will learn that, whereas the early colored churches of this city were great institutions for raising money, they did not make money-raising their principal aim. They sought primarily to make the lives of church members richer in the virtues that should be possessed by good citizens.

It is probable that there are some members of two of our leading AME congregations who do not know that these congregations were "Methodist Church, South"er congregations back in the days of slavery.

As proof, note the following interesting item from Dr. Taylor's history found on page 212:

St. John and St. Paul "The African Methodist Episcopal Church (AME) came into Tennessee before the Civil War ended. Its chief emissary was Bishop D. A. Payne, who came to Nashville in December, 1863, in response to an invitation of colored members of the Methodist Episcopal Church, South, who wished to connect with a Negro Methodist organization. The leader of this movement was Rev. Napoleon Merry, a local preacher of the Methodist Episcopal Church, South. Bishop Payne took into the African Methodist Episcopal Church (AME) two chapels, called Capers and St. Andrews. He changed their names to St. John's and St. Paul's and secured the allegiance of the officers to the government and discipline of the new (AME) Church."

Degraded By Slavery

A perusal of Dr. Taylor's history will show that colored people of the period following the Civil War undoubtedly had the proper "stimuli" for wanting to find their own vine and fig tree and worship under it. Dr. Taylor points out that Tennessee was not one of the

property, prevented him from owning property, denied him civil marriage rights, refused him control over his children, regulated and controlled his labor, deprived him of educational opportunities, and afforded him inadequate religious instruction. It disintegrated his family life, produced lack of respect for the maternal state, and facilitated the vices of lying, stealing and sexual irregularity. These vices many carried with them into freedom. Gambling, drinking and, in some instances, drunkenness, seemed to become natural concomitants of these other vices. After emancipation moreover, the freedmen became brutalized by the perpetration against them of unredressed outrages."

The churches played a splendid part in the uplift of these people, Dr. Taylor points out. He proceeds to verify this with what one evidently unbiased commentator said in the following report: "William Saunders, observant Englishman, who traveled extensively in the United States during the year 1877-1878 (said) 'In social character the worst of the blacks are not worse than the worst of the whites. What their general standard will be after a few years of improved influences we cannot yet tell, but certain it is that some of the qualities conspicuous in the Negro might, with advantage, be grafted onto the American character.'"

There, therefore, is plenty in the history of the Negro and the part the church has played in his uplift that needs to be reviewed and emulated by the present generation, for the good it meant to the race in its early struggles and as a deserving tribute to the "founding fathers (and mothers)" of the Negro churches. Our educated people of this era cannot read this history without having their hearts stirred more deeply than ever when they sing "Lift Every Voice and Sing," and when they

are singing the spiritual "Thank You, Jesus," in which are the words, "I have come a long, long way."

But the spiritual uplift one gets from singing these songs might also prompt self-examination and a new dedication upon the part of the genuinely sincere memberships of churches of all denominations. In the last paragraph of the chapter on "religious efforts" Dr. Taylor tells us:

"It is noteworthy, too, that Tennessee Negro leaders at the dawn of freedom urged the masses to govern their lives by a high moral code. Cognizant of the demoralizing effect of one of the worst sins of slavery, they counselled the freedmen to teach their daughters that 'the greatest crime they can commit, is a sacrifice of their chastity. Teach your sons and daughters that concubinage is a crime which the laws of our State will now punish severely. They admonished fathers and mothers to set such virtuous examples before your children, so that through the journey of life, and at the final day, they cannot approach you for having been guilty of dereliction of duty.'"

Can we of an era, when we can boast of the great amount of education we have acquired, point to any declarations of principles we are enunciating, and for whose acceptance we are crusading, that are more enlightened and more worthy to be tried as an antidote for "juvenile delinquency" than what these generally uneducated Negro leaders of Tennessee uttered more than four-score years ago?

Maybe if churches resurrect the practice of observing church anniversaries, for the purpose of comparing what the Negro church meant to their early founders, with what is being stressed at present, a much richer program of church service would be agreed upon. And if the church takes the lead in uplift of the masses, as it once had, not a few of the many other agencies professing to be devoted to such uplift can "re-unite" with the church, since it is generally agreed that the failure of our churches to stick to the program of the founding fathers is exactly why so many other "uplift" organizations have an excuse of having been born.

THESE OUR PEOPLE: Minorities in American Culture, by R. A. Schermerhorn. Heath, \$4.50

Bruno Lasker

TEACHERS SENSITIVE TO THE FEELINGS of the diverse racial and ethnic groups in America have long avoided the word "minority" which somehow indicates a permanence of status which members of such groups refuse to recognize. For at least two decades the main object of teaching about group relations in America has been to prevent the formation of stereotypes—the substitution in our thinking of group evaluations for a realistic estimation of individual character. Now this up-to-date textbook for college students in many of its chapter headings encourages such group identification: "The American Negro: His Broken Culture," "The American Indian: A Preliterate Culture," "The Polish American: Peasant Patriot," and so forth. Why the author does this is difficult to understand, since he himself most ably connects this kind of identification with prejudice.

Nor is it clear why he considers it necessary to devote the greater part of his book to a separate analysis of population groups about all of which excellent monographs exist, instead of adopting a functional treatment. For the general chapters of this work are excellent, based on the best authorities in the fields of cultural and physical anthropology, psychology, and sociology. Perhaps the answer is indicated in the preface by the remark that "the beginner approaches the subject most naturally through his previous acquaintance with one or more of the minority groups." This also is open to doubt, as the personal experience of the American student usually is limited to individuals of groups other than his own. When he thinks of them as members of groups he is already influenced by his reading.

The advantages of this textbook over others in wide use are that it is reliable in its descriptive and scientific information, that its case illustrations are numerous, appealing, and clear in their significance.

RELIGION AND RACE: Barriers to College? By A. C. Ivy and Irwin Ross. Public Affairs Committee, Inc. 20 cents.

THIS pamphlet analyzes an Elmhurst survey of 10,000 high school students of the class of 1947, and another group of 5000 from large cities only, and finds that of these who sought to enter college there was definite discrimination against Jewish students and a certain measure of discrimination against Catholic students. The study considers geographical and other factors in arriving at its conclusions, and devotes a separate chapter to the special case of the Negro student. It also suggests defenses against discrimination. The pamphlet is published in cooperation with the Anti-Defamation League of B'nai B'rith.

BUSINESS REVIEW

By William A. Occomy

Insurance Report

THE Department of Commerce has recently published the Third Report of Insurance Companies Owned and Operated by Negroes.

Emmer Lancaster, Adviser on Negro Affairs in the United States Department of Commerce says that "these reports are prepared at the request of Negroes in business who are interested in the purchasing power of the Negro people and all other aspects of their economic development."

The legal reserve life companies have the largest number of assets, reserves, premium income and policies in force among the several types of companies listed. (Only general figures will be cited, while thousands and hundreds will be omitted.)

THE TOTAL ADMITTED assets of twenty-five legal reserve life companies reporting were 83 million dollars, the reserves were 60 millions, the premium income 40 million dollars and the total amount of insurance in force was 792 million dollars.

While other types of companies made creditable records, yet none compared in volume of business to that of the legal reserve life companies.

The report lists numerous types of companies owned and operated by Negroes among them being: Assessment Legal Reserve Life Companies, Assessment Life Companies, Limited Life Companies, Assessment Health and Accident Companies, Mutual Aid Companies, Industrial Life Companies and Burial Companies.

THOSE LIFE COMPANIES which had over five million dollars worth of admitted assets are: Atlantic Life, 16 million; North Carolina Mutual, 19 million; Supreme Liberty Life, 7 million; Universal Life, 5 million.

The report further states that "the most salient feature of the 1947 Report of Insurance Companies owned and operated by Negroes is their aggregate volume of insurance in force which exceeds the billion dollar mark."

At the close of 1947 the Negro people of the United States owned more than 5 million policies issued by Negro companies totaling more than one billion dollars. This volume of business in force is the greatest on record.

"Equally impressive is their record of total assets which increased from 36 million in 1941 to more than 100 million, 179 per

cent, at the end of 1947."

UNDOUBTEDLY THE INSURANCE business is the largest and most stable among Negroes. There is no other type business that can compare in the number of employees, in the volume of sales made, in the large aggregations of capital handled.

Negroes have acquired the spirit and the methods of our gigantic insurance concerns of America and are competing favorably with them.

As the racial companies become larger and become stronger financially we may expect them to become formidable competitors of other companies. This statement is based on the promise that as more persons obtain insurance a fiercer struggle will be waged to obtain that business which is left.

THE LARGE WHITE companies will look to and hope to intensively cultivate the Negro market. But the Negro insurance company will have already obtained a strong foothold in this area. However, to extend their markets and to gain more business it is predicted that the large white concerns will enter this field methodically and systematically.

So intense will the competition become that the white company will make many concessions: such as hiring of Negro personnel, giving Negroes coverage for all types of policies at favorable rates.

OF COURSE IN this battle for business the Negro company will be at the vantage point for it will have been established on solid ground. The Negro company during this period may even extend its operations to include white policyholders.

The Negro Insurance Companies deserve the laudation and commendation of all America for erecting such a monumental structure of marshalled wealth under such severe and disheartening racial conditions as are prevalent in these United States.

Long, Lusty, Exciting, Colorful Novel

"Twilight on the Floods"

WILIGHT ON THE FLOODS by Marguerite Steen, Doubleday & Company, Inc., Garden City, N. Y., 1949; 782 pages, \$3.95.

against a vivid background. The chapters centering around the Gold Coast convey, with unbelievable reality, the fascinations and dangers of that strange country. And the chapters played against the background of Bristol and the Flood estate are intriguing and admirable.

You'll live with the Floods for several memorable nights once you start this book. You'll turn away from them at the end with regret and you will not forget them. It is a powerful saga of a really fascinating family.—RAY GOULD

In this big, sprawling, lusty novel of 782 pages will be found the sequel to THE SUN IS MY UNDOING, Marguerite Steen's admirable tale of the early members of the powerful Flood family of England. Here is stuff worth of several novels instead of just one long story. Colorful, rich, powerful, entertaining, it is an unforgettable story whether you have read the earlier book or not.

Sum. 7-31-49

Sure to be talked about for some time to come TWILIGHT ON THE FLOODS is a must on anyone's fall list of reading. It is a huge story of action and passion that ranges from staid mercantile England to the voodoo-haunted Gold Coast of Africa. It is the hopes, fears, adventures and loves of the individual members of a ruthless dynasty which became as powerful as the kings and queens of Europe.

The sequel to THE SUN IS MY UNDOING takes up where the earlier volume left off. Beginning with the riots in Bristol, England, the time is the late 1890's and the early 1900's. Particularly does it deal with young Johnny Flood, a rebel against the principles of his ancestors, in his fight for restitution of the family honor when he learns of the black days of slave-running.

Great-grandson of old Matthew Flood, the slave-trader, Johnny's burning desire to expiate the sins of his forebears leads him to a fight against the growing decadence of his own family. Stubbornly opposed to his father, Johnny enlists, with the aid of his Uncle Harcourt, the hard-driving head of the Flood shipping interest, in a journey of crusade to the African Gold Coast.

Many colorful characters people the pages of this long and interesting novel. There is Emily, the girl Johnny loved, but was never to have; and Polly, the girl he married; and his grandmother, Harriet, a woman of charm, courage, and understanding; Uncle Roan, a man about town, gambler, and spendthrift; and Dorset, Johnny's charming and somewhat spoiled elder brother. These and many others make up the brilliant cast for Miss Steen's novel on the grand scale.

Melodramatic, romantic, lusty, heroic by turns, it is a tale told

'Weddin' Trimmin's', Anti-Negro Novel by a Southerner

By HAROLD CRUSE

IT IS TO BE expected today that reactionary peddlers of literature should, in dealing with the Negro Question, reach back to what is left of the Literary, social and economic "Plantation Era."

Weddin' Trimmin's, by M. Virginia Harris, Exposition Press N. Y., \$3.00

They fear to face the burning issue of Negro Liberation today, and at the same time seek by any means possible to stamp out its historical origins.

In the shadow of the "Big House" these slanderers can poke around the outhouses and the cabins in the back, and conveniently come up with just the right kind of Negroes to portray in a book like "Weddin' Trimmin's"—as subtly vicious a novel as one could hope to palm off on the reading public.

THIS BOOK is about a Negro girl, Lucy, a fair-skinned product of miscegenation, growing up on a plantation in North Carolina. The author, M. Virginia Harris, a white North Carolinian, has created Lucy with the obvious intent to pander to the escapist urge supposedly existing in the minds of light-skinned Negroes.

Conversely, the author pelts the dark-skinned Negroes with every chauvinistic brick imaginable from being black, ugly, and simple minded to smelling bad, with a lynching bee thrown in.

Lucy grows up with the "neither black nor white" complex, secretly loving, Mr. Bob, one of the "Patriarchs" in the Big House. She is educated to be a teacher on funds secretly given by her illegal white father, a "Yankee" from up north. Returning to the farm she spurns dark-skinned suitors to marry Alonzo Maize of a land owning Negro family of light hue. Alonzo was never legally separated from his first wife and leaves Lucy to go north.

Lucy's was a tragic life to be sure, but not for reasons of her "color plight." The "Tragic Mulat-

to is a worn out theme, and to have any validity today it must be handled by one who understands it. The "tragedy" of a Negro who is near white is questionable in view of the fact that socialists have proven conclusively that the lighter a Negro's skin color, the greater are the social and economic opportunities which are open to him.

The real tragedy is the Plantation System, which inflicts all Negroes of all shades. The land question is all important in this instance. The author herself lives on what she politely calls a "family farm" cultivated by Negroes, in North Carolina.

It is interesting to note further that the cover of this book mentions the case of Walter White to acquaint the reader with the plight of the "White Negro." With this in mind one can see clearly the author's outlook on skin-color. Her basic anti-Negro attitudes toward dark-skinned Negroes takes another form toward light-skinned Negroes. It is tempered to a patronizing and preferential favoritism. These light Negroes are almost like she is, but not quite. How tragic! They should be exempt from the plight of Negroes in general. Better yet like Walter White, they can ever be used.

The Same Ole South, The Same Ole Junk About Race, Color

Looks at Books

"Weddin' Trimmin's" by M. Virginia Harris (The Exposition Press, New York, \$3), will be happily received by the average Southern white and by those Negroes who believe their people are not "as good as" whites, and therefore must wait for years until they are improved to the point that they will be accepted by whites as full-fledged human beings.

The book is interesting, as all books are to me concerning Negroes in the South, but is made up of unreal characters and the continuous use of offensive phrases to describe them.

The main character, an illegitimate girl, who could easily pass for white, dumbfounds with her do-less, hyper-critical character, and is simply unbelievable. Imagine such a person finishing a creditable college, yet returning to the plantation and her loathed Negro friends and family (except her grandmother) to hoe cotton with them, eat fatback and biscuits—and moan and groan over her status.

In real life wouldn't she either move away, pass completely, or return to the plantation expressly to help her people help themselves? Have you ever known a Negro who scorned those who pass and also scorned those who did not? This half-way world seems wholly fictitious and not admirably so.

THE BOOK REVEALS much of the ugliness of the poor Negroes' status in the South. It is amazing that there is such a resemblance to the old slave days yet existing in the ramshackle cabins on the white man's plantation, the poor Negroes' dependence on so little for so much.

If these characters are typical of those with whom the author is familiar, then they are the most hopeless, uninspired, imaginable—

Books of the Times

By CHARLES POORE

WITHOUT MAGNOLIAS, by Bucklin Moon, is a prize-winning novel in every way. It has won this year's George Washington Carver Award for outstanding writing by or about American Negroes. And it is truly presented as a story that pretty nearly gives the contemporary American Negro world a picture from Uncle Tom's children to the intel-

lectuals, from Florida to Manhattan, with as many different kinds and castes and classes of people in between as you will find anywhere. It carries a notable load of doctrine at times, but one of the few reliable trends you can count on that doesn't really impede the driving force of the story.

help, and therefore raised insistent questions about what was to be every man's share in the ultimate victory. *Thur. 4-7-49*

The second sister, Bessie, works as secretary to the president of a small Negro college. In his picture of the compromises and expediences that go into the administration of the college Mr. Moon is as realistically unsparing as the majority of authors always are when they roll up their sleeves and proceed to tell us the unvarnished truth as they see it about any of our institutions of learning. It may be that schools and colleges should take an earlier interest in future novelists, because as things now stand one of the few reliable trends you can count on in any publishing season is that there will certainly be several novels dedicated to the enthusiastic dismantling of ivied walls.

Mr. Moon writes generally in the naturalistic style that won a Nobel Prize for Sinclair Lewis and hardly any prizes afterward. For the most part he lets his characters illustrate through dia-

Another widely exploited theme that gets rough justice from Mr. Moon is the gatherings of the intelligentsia at cocktail parties and more austere receptions. Here again he is more satirical than merciful, in the usual manner.

There are several courtships in the book, some of which take a long time in developing. The most appealing of these, perhaps, is the one between two elderly people, both very much aware of the snares and delusions that lie in wait for the hotheaded youngsters around them, but both extraordinarily forthright in their cheerfully laconic ways.

Wants to Help His People

Fairly late in the story a young veteran who has lost an arm in the South Pacific appears. We have heard a good deal about him earlier, and we are aware that his mother, an extraordinarily managing lady who is the wife of the college president, has high social and intellectual aspirations for him. However, he is no longer so tied to her views of what's done and what's not done. He has won his lieutenant's bars in the war. He has also won a new view of the bars of segregation. He doesn't intend to stay and inherit his father's mantle. He wants to do something more immediately pressing. "Why?" his father asks. And, in words characteristic of his generation, he answers: "If you want to be corny, because I want to do something for my people."

The young instructor, educated in the North, puts it this way: "We'll get along. Probably we'll be pushed back some, but not all the way back. Next time maybe we'll go past where we are now. But the important thing is that we've got to keep pushing."

"Without Magnolias" does not attempt to solve issues that have plagued this country since the Preamble of the Declaration of Independence was written, but it illuminates them with a thoroughness that few other recent books can match. It

does so all the more successfully when it presents its main ideas in terms of characters who are human beings rather than types, with all the conflicting ideas and intentions that human beings everywhere share. *Thur. 4-7-49*

In other words, though it has its tractarian aspects, "Without Magnolias" is the kind of a book that won't please extremists of any sort—but will—if they will read it—contribute a good deal to their education.



Bucklin Moon

logue and action the points he wants to make. If the examples of man's inhumanity to man come somewhat joltingly thick and fast, why he can point to the tragic fact that he is working in a field where they are desperately plentiful.

You will find a source for the title in the meditations of a comparatively minor character, a successful career girl on her way home from New York for what turns out to be a discouragingly unsuccessful Florida visit. "That was what home was," she reflects, "the South. Not the gallant South of the magnolia and the julep, of the handsome white man and his beautiful wife, the lost cause that the movies were so fond of portraying," not that so-red-the-rose, so-dead-the-rose South, but the South of segregation, a South that some of her people accepted, and some decidedly did not.

Sacrificed to Aid Sisters

Her mother more or less accepted it. Her brother Luther stood in the middle ground, still noticeably apart from the brilliant young instructor at the local college, and far apart from other conservative or radical groups in Washington and New York.

In the years before the story opens, Luther had put his own happiness aside to give one sister a college and professional career, and to give his other sister as many of the advantages as he could still afford. The first part of the book takes place toward the close of the war, in the days when America needed every man's

CERTRUDE

*Martin**Chambers, Ill.*

10th grade
**Shirley Graham Tells
 Of Our Contribution**

Sat. 10-22-49

THE history of this nation is studded with the names of Negroes, men and women, whose contributions, great and small, added much to the development of their country. Benjamin Banneker, a free Negro of Maryland, was one whose contribution was great in many fields. In "Your Most Humble Servant," Shirley Graham has filled in the gaps of knowledge of this versatile and gifted man.

Born the grandson of an English bondservant and a slave, (an African prince), Banneker grew up with a love for the land which grandmother owned and with a fierce longing for knowledge. He attracted the attention of a Quaker, Peter Heinrich, who started a school where young Banneker was taught along with the white boys of his neighborhood. Later he was befriended by a Jew, Josef Levi, whose watch opened new vistas in the mind of young Banneker. His study of the watch resulted in his invention of one of the first clocks in this country and certainly the first in Maryland.

Banneker's friendship with the Ellicott family over a period of many years resulted in his being called to aid Major L'Enfant in the laying out of the city of Washington. His gratitude toward this family caused him to leave his property to them.

Although a very intelligent man and one who was to win high regard in his state, Banneker, on several occasions, was faced with violence and prejudice. He fell in love with Angola, a lovely slave girl, and offered to buy her at any price but was refused by her master who wanted her for himself. Banneker never married and Angola's suicide was the source of continuing grief for him.

As Miss Graham points out in her "Notes on Sources," information on Banneker is scant but with careful research she has amassed sufficient material on which to build her book. At times the thread of Banneker's life-story seems obscured by other matters, but this is probably due to this scarcity of facts. Miss Graham's style here is more florid than I remember it in her earlier biographies of George Washington Carver, Paul Robeson and Frederick Douglass.

On the whole, however, Miss Graham, the author, has brought to life the period and the man of whom she writes. The publishers of "Your Most Humble Servant," the Julian Messner Co., are proposing Benjamin Banneker as a candidate for the 1950 elections to the Hall of Fame because he was "one of the most distinguished Negroes of the Eighteenth Century."

"Your Most Humble Servant," by Shirley Graham; Julian Messner Company; New York City; 1949; \$3.00.

"SUGAR HILL" writer has had
name in lights world over.

Flornoy E. Miller, who wrote
the book for "sugar Hill" which
will open at the Las Palmas
theater July 12, has seen his
name in lights on Broadway, on
the Keith-Orpheum Circuit, in
London's leading theaters, and on
the continent.

Born in Nashville, Tenn., Miller's
association with the theater began
at Fisk University where he wrote
an annual school play. He met Aubrey Lyles
there, and the team of Miller and Lyles
was born. From Fisk, Miller went to the
Pekin Theater, Chicago home of such
Negro stars as Charles Gilpin and Dooley
Wilson, then embarked with Lyles as Keith
Orpheum Circuit headliners.

After a European tour in "Charlot's
Revue," Miller arrived on Broadway and
wrote the big stage hits "Shuffle Along"
and "Runnin' Wild". He followed those with
sketches for another big hit, "Blackbirds"
and wrote the material for his own ap-
pearances in George White's "Scandals" and
the Shuberts' "Great Temptations," in which
Jack Benny was featurer. With Lyles, Miller
had his own CBS radio program until Lyles'
death. During World War II, he toured over-
seas, entertaining GI's in the ETO and MTO
with "Shuffle Along."

Tribune
Sat. 7-2-49
Los Angeles, Calif.

The Poetry Of The Negro' Authors



The two prominent writers, Langston Hughes, left, and Arna Bontemps, right, teamed up recently and co-edited a poetry anthology containing works of 127 poets. The new book is called "The Poetry of the Negro." Its first section is devoted to the works of Negro poets, the second and third parts take up the works of Caribbean poets and white poets who have written about Negroes, respectively. (ANP)

of Power," has a scholarly background, most college professors should envy.

The Prayer of The Negro Soldier

Black Dispatch
Monday was Decoration Day, compassing the period when this nation annually pauses, doing honor to those who in by-gone years gave the last full measure of devotion to the Stars and Stripes. *Oklahoma City, Okla.*
In early manhood, shortly following the Spanish-American war, we had a dear friend, Roscoe Jamison, who we think was particularly fitted to talk about unrequited loyalty and patriotism, such as the Negro soldier has known during his life here in America, for Roscoe had known all of the anguish that can come in the life of a human being. In one fell year all of his hopes and ambitions, his wife, his child and his health had turned to ashes. *Lat 6-4-44*

But even in such evil hours Roscoe Jamison could think of fellowship in misfortune. He had those Christ-like attributes enabling one to think in terms of compassion. Hundreds of Negroes were being lynched every year at the turn of the century, and yet Roscoe Jamison, who shortly thereafter died, had the patriotic spirit to write a poetic gem dealing with the traditional patriotism of the black soldier, despite race hate and proscription of vile import, which we offer our readers in this column.

As you read the majestic lines of this wonderful poem do not lose sight of the philosophy that dominated the noble soul of this black poet when he says that "truth must triumph over might." The faith of the black man who fights unending for realization of the high ideals that have never been unfolded from the ritual of this nation, formed the cornerstone of Roscoe Jamison's thinking, and is a guide in comprehending and understanding the phenomenon of the black

man's loyalty and patriotism to American institutions.

The poem follows:

THE PRAYER OF THE NEGRO SOLDIER

In future years when men shall tell
Of valiant deeds mid stress and fire;
How they swept on when comrades fell
That Freedom's name might still inspire. *26d*

When homeward they shall march again
From hard-fought field and from the sea,
And music swells a grander strain.
Oh God, grant Thou this boon to me.

That I may join in that high speech,
Telling of the wonders of the fight—
How that I, too, did help to teach
That Truth must triumph over Might.

On that great day point me a place
Among the heroes of the line,
That I may bring my waiting race
Bright jewels on each brow to shine.

Lat 6-4-44
Unfettered and a man at last,
Grant me to walk amid the throng
Unburdened by a shame-filled past,
To sing the new-writ freedom song.

Let those who hear my story told,
Who see the scars, the dented blade,
Know that the hated things of old
Will rise no more to make afraid.

Let Prejudice and Greed and all
The blight of hope I've known before
Be banished with a Despot's fall—
Let valor find an open door.

God give me power to do my part,
Help me perform the deathless deed;
Gird me with strength—set firm my heart
In this dread hour the call to heed.

6-4-44
And if I be not there to tread
The victor's path with glory drest,
Somewhere among the silent dead
Where raged the battle, let me rest.

XAVIER SOPHOMORE'S POEM
SELECTED FOR ANTHOLOGY
NEW ORLEANS, LA. (ANP)—
A poem by Mary Lewis, a sophomore at Xavier University here, has been chosen for publication in the "Annual Anthology of College Poetry."

Smith Editor's Poem
Cited for Anthology

Spafford L. Blackwell, a senior in the College of Liberal Arts of Johnson C. Smith University, has been informed that his poem entitled "Dawn and Dust" has been accepted for publication in the Annual Anthology of College Poetry.

LANGSTON

Hughes

From The International House, Bronzeville Seems Far Far Away

Almost up to the sky, my room at International House is the nearest thing to an ivory tower that I have ever had. It faces North toward the downtown Chicago skyline and the horizon-blue of the lake off at the right. The eternal Chicago wind whistles by bringing long months of snow, sleet, rain, and recently a breath of delayed spring. When the window is open even a crack, the wind blows all the papers off my table.

Chicago's wind goes well with the town because it is a big rough-neck city, a kind of American Shanghai, dramatic and dangerous, one of the cradles of the atom bomb, Carl Sandburg's "hog-butcher to the world" perfumed with stock-yard scents. It is a "Baby" Bell town (whose death by suicide sold out a whole issue of the "Chicago Defender" as soon as it appeared on the news stands). It is a Joe Louis town with a knockout punch in its steel mills and stock yards. It is a Katherine Dunham town, seductive, determined, theatrical and clever. It's a Yancey town with a heart-throb like boogie-woogie.

Heretofore I have always looked at Chicago from the Negro Southside. When I first came to the city as a kid just before the riots, my mother, my brother and I lived on Wabash in one room level with the elevated trains that roared outside our windows. Later, writing some of my early plays, I lived where the el curves to cross Indiana. When I wrote "The Big Sea" I had a room back of the Grand Hotel not far from the elevated's rumble.

So to be living this spring high in a quiet room in International House on the University of Chicago's Midway with green trees and grass below, is like living in another world far away from the Horace Cayton — "Baby" Bell — Etta Moten — Bigger Thomas — Gwendolyn Brooks — Joe Louis — world of Bronzeville. Yet the "Black Belt" is only a few blocks off. But here one cannot hear it. No el trains cut the quiet. No wine-o's mother-foul the evening air. No jitneys blow their horns. No big cars dispensing policy slips speed around the corners. No Bigger Thomases come home to kitchenette confusions. Here in the University's sociology classes students only study about such things, but do not live them. The "Black Metropolis" is a book in the library.

I understand better now what the words, "ivory tower" mean. I understand better how people can live within a few blocks of daily melodrama, yet be as far away from it as one usually is from the news in the daily papers. I understand better how trees, yards, decent housing, cultured neighbors, clean bathrooms and ever-hot water can make people who live

clean, quiet, library lives scornful of those whose lives are shattered by the roar of the el trains and chilled by the cold water that comes out of the faucet marked HOT in the kitchenette taps.

When I came to Chicago in February to be a "Poet in Residence" on the campus, I stayed at the Grand on South Parkway, my favorite little hotel. Then, to be nearer my students, a room was secured for me at International House—with the rest of the foreigners. In the "Black Belt" I, too, am a foreigner. In the recent pre-Supreme-court-decision days, Cottage Grove Avenue was the dividing line between Bronzeville and the restricted covenant areas. Japanese-Americans could live scattered among the whites, but not ourselves. Housing in Chicago is still difficult to find for colored persons outside the predominantly Negro section. But, fortunately, International House—being truly international—is open to both foreigners and Negroes, Jews and Gentiles of all nationalities. That is how I came to my quiet room high up in the wind and the nearest thing to an ivory tower I have ever had—since ivory towers do not exist in colored neighborhoods.

International House is a pleasant place to live, to practice one's languages, and to meet students and teachers from all around the world—including Dixie. There are International Houses only in Chicago, New York, Berkeley, and Paris, gifts of the Rockefeller fortune to international friendship and understanding. It would be nice if every major university center had such a house for it is helpful and good to be able to live for a while with folks from China, Georgia, France, Mississippi, India, Germany, Tennessee, Sweden, Texas, Egypt and Alabama. For white American and Negro American students from the South, it seems to me especially good that there is a house such as International House where they may be together and get acquainted in friendly fashion—because they cannot share the same dormitories at home nor study together behind the Iron Curtains of Dixie.

folks would have to study in a separate little old room by their black selves. So I wrote this which is entitled, "Jim Crow". Listen:

Old Jim Crow

Just panting and coughing,
But he won't take
Wings and fly."

"A dirty buzzard!" I said.

"Old Jim Crow

Is laying in his coffin,
But he don't

Want to die."

"He takes it hard," I said.

"I have writ

His obituary,

Still and yet

He tarry."

"Not bad, old man, except that 'He tarry' is not grammatical," I said. "If you want to be literary, you ought to know grammar."

"Joyce knows grammar," said Simple. "She will fix it up for me."

"You mean, try," I said.

"Nothing beats a try but a failure," said

Simple. "But right now I will try to interest you in ordering me another beer."

"I will — if you promise not to read any more poetry."

"Like the Berlin Blockade," said Simple, "I will talk after you act. A beer, please."

LANGSTON

Hughes

Oct 1-29-49

Without a Word of Warning Simple Discloses His Creative Self

"EVER since I was a little small child," said Simple, "I have been making up poetries in my head and just about never putting them down. But sometimes I put them down and get Joyce to put the grammar in for me. You remember once I showed you some of my poetries, don't you, daddy-o?"

"I remember," I said. "In fact, I will never forget the day."

"Well, I want to show you some more," said Simple. "How do you like this one?"

"Lord help me!" I said. "Do I have to read it?"

"You don't have to do nothing but stay black and die," said Simple, "but if you don't read it, I will read it to you. There being no pretty chicks in this bar this evening, we have to do something whilst drinking this beer."

"O. K. then, read on," I said.

"Listen fluently," said Simple. "This one is called, 'A Happy Ending' and it is not about anybody I know. Poem, A Happy Ending:

Bad man Lee Andrew
Was born bad and stayed bad, too.
He had been bad for 36 years
When he met Miss Lou Kilbrev.
Miss Kilbrev was a lady

And every inch of ner was fine.

Bad man Lee Andrew said,

Baby, be mine!

So they hoofed it to the preacher

And they both were wed.

And, believe it or not,

They staid married

Until they both were dead."

"That is unusual," I said, "because folks

don't stay married much these days."

"I knew it were a good poem," said Simple.

"But don't get restless. That is not all. Here is

another one. Now this one is true. It is about

a woman who used to be my wife. Listen, bud-

dy, this is true:

She treated me dirty,

Just like a dog.

She can't be human

So she must be a hog."

"That," I commented, "is no way to write

about a lady."

"She was no lady," said Simple. "She was

my wife. But here is a poetry I wrote after I

read that piece about the Supreme Court say-

ing that those white folks have to let colored

folks study in that university down in Okla-

homa whether they like it or not. And Okla-

homa finally did give in, but they said colored

WILLARD Townsend

Langston Hughes Is A
Good Guy Gone Wrong

DISCERNING men and women of all races, faiths and parties, certainly must agree in ascribing to Mr. Langston Hughes' defense of the twelve Communist leaders on trial in New York City, qualities both far fetched and strictly provincial. He has censured America via Mississippi, Alabama, Georgia and New York. He has reincarnated Adolph Hitler and Buchenwald. He astutely directs our attention to the perplexing and certainly unfair treatment of Negroes. In this, he is artful and intriguing to an inconceivable degree.

What motivates a good guy like Langston, when he attempts to cloud the issues? It is not, however, my intention to enter into a quarrel with Mr. Hughes, but while he is so ardently defending the Communist concept of Democracy, why hasn't he ever written of the slave camps in the Soviet, why has he not explained the assassination of Masaryk, the fake trial of Cardinal Mindszenty?

Does Langston say to us that the Negro should accept the totalitarian dictatorship of Josef Stalin, who in fact is no different from the Hitler whom he condemns? There seem to be many questions which Langston must answer concerning his defense of those who connive to destroy our labor unions, our form of government, and indeed, our way of life. True, as Langston points out, we have conditions in America that are appalling, but we are doing something about them. I have visited in Communist controlled countries, and certainly Georgia, Alabama and Mississippi would be a veritable paradise in comparison. As a citizen in the Soviet, should he have written such an article challenging the status quo, he would by now have caught up with Bukharin and the others who protested against the indignities suffered by the people.

Beyond a doubt, Mr. Hughes possesses remarkable equipment which can be useful to our country and to our race, whether resisting mischief or effecting good in the relief of crises appearing in our public affairs. Indeed, it would be more in conformity with our conception of forthright statesmanship if he did not attempt to lull us to sleep with C. P. lullabies.

There is a strong analogy between the Vampire Bat and the Communist Party. Both employ the same fiendish methods on unsuspecting victims in accomplishing nefarious ends. Compare Mr. Hughes' column with the story of the Vampire Bat.

"A wayfarer in the tropical zone, who, exhausted from the long tramp in the desert, is making a futile attempt to doze off, but is unable on account of the terrific heat. The Vampire Bat upon spying him swoops down upon him unawares and fans him with its huge wings. During the fanning process, the victim begins to feel drowsy and finally falls asleep. The Vampire Bat, assured of the wayfarer's sleep, sucks his life blood."

It would appear that the twelve Communist leaders on trial do not need Mr. Hughes' defense. The lawyers defending them seem to be doing all right. They possess the infinite art, cunning and address which gives proof of our patience, fair play and indulgence. Certainly at the bar (from what I read in the daily press) they are giving a remarkably ingenious performance. One who has been a long time observer of Communist tactics cannot help but feel certain that this performance is calculated to strengthen the tottering position of the Party, rather than to provide a true test of the Constitutional rights of the accused twelve.



LANGSTON

Hughes

Chicago Defender
Simple Listens To A Bar-side
Speech On Contrary Democracy

HOW is it that the F.B.I. can lock up Billie Holiday on a dope charge," asked My Simple-Minded Friend, "but they cannot lock up the men who lynched Robert Mallard in Georgia?" "I do not know," I said, "unless it is because they are more interested in what they claim Miss Holiday does to herself as an individual than a group. After all, if or when Miss Holiday possesses dope—if she does—she is possessing it all by herself. But when a man is lynched, the lynch-crowd strike not only at all Negroes, but at law and order in general and at all human protection by law."

"It is terrible," said Simple, "and I wonder what can I do about it?"

"I do not know," I said.

"Well, if you do not know," said Simple, "buy me a beer then."

"If a dime will solve the race problem for you," I said, "I will gladly spend a dime."

"Spend it," said Simple, "because I do not expect even that much of a solution anywhere else. I am puzzled by white folks."

"There are deep psychological and sociological currents to be considered in all of this," I said, "and I doubt if either you or I have the necessary academic training to probe it to its very depths."

"One more beer and I will try to probe," said Simple. "But since you now have the floor, talk on."

"I will," I said. "In fact, if you'll forgive me, daddy-o, I will even make you a speech on the subject. Listen."

"I am listening fluently," said Simple leaning on the bar.

"Old fellow," I said, "the fact that there are strange contradictions in American democracy from Billie Holiday to Georgia, from individual derelictions to group crime, from the F.B.I. to the Klan, does not come as a surprise to American Negroes. We have known it all along. At least, I have. Even when I was a child I used to hear the owner of the drug store out in Lawrence, Kansas—where I could not buy an ice cream soda at the fountain—stand up in the park on Fourth of July and talk about the 'blessings of democracy'. When my little white friend next door told me they wanted paper boys at the office of the daily paper, I went, too. But I was told they had only a few Negro subscribers in 'The Bottoms' and they already had a delivery boy there. In other words, I, an American boy (so I thought) could deliver papers only to Negro Americans."

"I dig," said Simple. "Democracy sure is contrary."

"So things like these out of my past cause me to be not too surprised now when I see Americans talking about academic freedom on the one hand and firing professors for political opinions on the other hand; talking about freedom of the press and platform on the one hand and keeping Paul Robeson from singing in person on the other hand."

"We have a long history of double talk in this country.. 'Save the world for democracy' from World War I in 1916, to World War II in 1945, has really meant 'Save the world for white democracy,' as far as lost of politicians are concerned. A lot of the Senators doing the loudest talking in Congress for the last thirty years wouldn't even let a Negro vote in their states. 'The democratic principal'—and the former Secretary of State himself was from a state where I have to ride in a Jim Crow car."

"He were that!" said Simple. "So continue on." "The fact that so many American political speeches do not make sense seems to have no bearing on a great deal of the talking American politicians do in public. The fact that democracy is not democracy when you and I—one-tenth of the population—is segregated, marked off from the other 90% by artificial barriers, seems to make no difference at all to those who orate loudly about 100% Americanism and 'The American Way.' Certainly when it comes to democracy, many white Americans have a split personality—either their right hand does not know what their left hand is doing."

"Does not care, you mean," said Simple. "My left hand will take a beer."

THE opera for which I did the libretto, "Troubled Island," with music by the distinguished Negro composer, William Grant Still, is now in rehearsal and will be given its world premiere by the New York City Opera Company at the City Center on March 31. So far as I know, this is the first time that an opera written entirely by Negroes has been given a major presentation by any organized opera company in the United States. A number of people have asked me how this opera came into being, so I will tell you its story. "Troubled Island" is about Haiti and the

LANGSTON Hughes

'Troubled Island': The Story
Of How An Opera Was Created

rise and fall of one of its slave leaders, Dessalines, in 1791. Because my grand-uncle, John Mercer Langston, was once American Minister to Haiti, there has long been in our family an interest in that island. As a child I read all the books I could find about Haiti. When, shortly after I came out of college, I became interested in play-writing and had completed my first play, "Mulatto," I decided to write a play about the period when Haiti achieved its freedom, and to build it around one of its great leaders, Toussaint L'Ouverture, Dessalines, or Christophe. Finally I chose Dessalines.

That was 20 years ago—so "Troubled Island" has been a long time reaching the stage of the City Center. After I had made my first notes for the play and an outline, I decided that I needed to know the scenery and atmosphere of Haiti before actually writing the play. So when I received the Harmon Award for my novel, "Not Without Laughter," published in 1930, I took my \$400 prize and went to Haiti. I spent six months.

When I came back home, Elsie Roxborough, (niece of the manager of champion Joe Louis), presented the play in Detroit with her Roxanne Players. Seeing a play come alive on the stage, an author can spot its defects easier. In the light of that production, I made a new and revised script which, the following year, the Gilpin Players produced at their little theatre in Cleveland under the title of, "Emperor of Haiti." This was about 1935. I submitted the play to all the Broadway managers. But the interest in Negro dramas was at a low ebb at that time in the commercial theatre. Some of them said they liked the play but that it was too expensive to costume and produce, requiring court sets and lavish clothes. Others said only Paul Robeson could play the leading role—and he was in England.

About that time, William Grant Still, who had set many of my poems to music, wrote asking if I would like to do an opera libretto for him. I sent him the play to consider as a possible basis for opera. He liked it and I agreed to transpose it into singable and poetic form. Fortunately, just then I was granted a Guggenheim Fellowship which enabled me to go to California where Still was living and work with him on the libretto from the very beginning, fashioning it to his musical liking.

Shortly after the libretto was finished—the play greatly condensed and put into singing poetic words and the title changed to "Troubled Island"—I went to Spain to cover the Civil War for the "Baltimore Afro-American." And William Grant Still went to work on the music which took him many months to create, since "Troubled Island" in a full length grand opera in four acts with a large orchestra, chorus, and ballet. It was three or four years before I got back from my wanderings to California to hear the music. When I did hear it, I was thrilled by its melody and power.

Then came the long search for a presentation. Plays are hard enough to get produced, but operas are 10 times as difficult. Requiring expert singers and musicians, production costs are much higher than mere spoken drama. In our country there are not very many opera companies. But finally Leopold Stokowski became interested in our work and scheduled it for production under

his baton at the New York City Center. But before he could bring the project to completion, Stokowski married Gloria Vanderbilt and severed his connections with the Center for a period of travel and rest. Back to California went the big score, words and music.

Meanwhile, the New York City Opera Company grew in prestige, artistic and financial success. Its talented director, Laszio Halasz, asked Still to return the score to New York. Early in 1948 "Troubled Island" was scheduled for production. But it takes a long time to prepare a new opera for the stage. It was postponed until the spring of 1949. Now, at last, with rehearsals in full swing and an excellent cast assembled, it seems certain that the words I wrote 20 years ago for Dessalines to say will, in their musical form, be sung on Broadway this month.

LOOKS AT BOOKS

Langston Hughes Is Over-Rated as No. 1 Poet, Critic Claims

Sat. 2. 5. 4. 9 By G. R. CAMERON
(Special to The Courier)
PHILADELPHIA—Langston Hughes has been writing for twenty-seven years but one would never believe it from a perusal of his latest book of so-called poetry entitled "One-Way Ticket" (Alfred A. Knopf, \$2.75). It is a sad commentary on the state of American poetry that Hughes never won recognition as a poet.

It was apparent from publication of "The Weary Blues" a generation ago that Hughes lacked about everything one expects in a poet. But he was a Negro and

at that time there was around New York a group of literary dilettante "taking up" the Negro as an avocation.

Any young man or woman who was literate, engaging and eager to symbolize "The Negro" could get a publisher, regardless of the mediocrity of his work. Hughes became one of the literary darlings of this crowd upon whose word he has been accepted as an important poet.

AT ITS BEST Langston Hughes' work is planless, maundering sentimentality, revealing the gnawing self-consciousness and inferiority complex of so many American Negro "intellectuals." At its worst it is cheap doggerel that would shame the most mediocre practitioner in Tin Pan Alley.

Indeed, a number of ordinary Negro lyric writers have ground out better stuff between drinks and are still doing so. Put anything Hughes ever wrote alongside the second best American or British poetry and the gulf between them is depressingly vast.

It is equally deep between his work and that of William Stanley Braithwaite, Joseph S. Cotter, Frank Marshall Davis, Margaret Walker, Georgia Douglas Johnson, Countee Cullen, Claude McKay and Paul Laurence Dunbar.

Even so, the pieces in the latest Hughes opus rise to Olympian heights above the incredible trash he ground out during the Thirties when he inflicted his proletarian verse upon a long-suffering public in "The Negro Mother" and her tripe.

MR. HUGHES is living evidence that anything can be put over if there is enough ballyhoo behind it from important sources. This is proved by the publication of "One-Way Ticket." Happily there is some evidence that there may be a trend away from this so-called racial literature which has been a phoney ever since the fraudulent Negro Renaissance of the Twenties.

What we need now are more novelists and poets who are competent workmen first and only incidentally Negroes; people who are not ballyhooed to prominence by prominent people eager to "do something for the Negro," but who win high place because of the intrinsic merit of their work. Several such are now on the literary stage and we would welcome more of them.



LANGSTON HUGHES
... "Sad" commentary"

Often Irritating

Two Outspoken Women Debate Faults of U. S.



Pearl S. Buck and Eslanda Goode Robeson, pictured at work on their "talk book," are both violent in their feminism.

AMERICAN ARGUMENT. By Pearl S. Buck with Eslanda Goode Robeson. John Day.

THIS is the fourth and most important of the "talk books" in which Pearl S. Buck seeks to lay bare the fundamental social and political problems of our time.

Previously she has talked about Russia, about Germany and about mass education with suitable conversationalists. This time she has raised the discourse to the level of a spirited debate with Eslanda Goode Robeson, wife of Paul Robeson, the singer.

Both are strong-minded, outspoken women—passionate feminists, internationalists, believers in racial equality. Both agree that America has somehow missed its opportunity to provide the spiritual leadership expected of us in 1949. But on several fundamentals they differ radically.

'Good' Dictators

PEARL BUCK believes in evolution. Mrs. Robeson seems to believe in revolution.

Pearl Buck hates violence of

all kinds, including war and capital punishment. Mrs. Robeson also "hates" violence but is in favor of liquidating "mad dogs" of reaction in any society.

Pearl Buck admits that she could not live in a country of secret police, slave-labor camps and dictatorship. Mrs. Robeson says quite passionately that she would prefer dictatorship if the dictator were a "good" man and if the regime honored minorities and spread social benefits.

Both Pearl Buck and Eslanda Robeson feel deeply (from opposite sides of the color curtain) that Jim Crow laws, lynchings, economic and social discrimination and other forms of persecution are corrupting America and seriously menacing our relationship with millions of non-Caucasian people who will eventually by sheer weight of numbers rule the globe.

Pearl Buck is concerned, sympathetic, conscience-stricken. Eslanda Robeson is bitter, assured, hopeful.

Family Trouble

BUT the talk begins to get pretty strong on page 189; Pearl Buck: "Can't you see any

advantage in being an American?"

Eslanda Robeson: "No, but I am an American, as American as anyone else in this country . . . It's like being a member of a family; you don't have to like your family if they aren't nice people . . . When Americans treat me and my people like Americans, then I'll like it and find advantage—and pride—in being American—not before!"

As Pearl Buck points out, if this college-educated chemist, pretty, healthy and wealthy, married to a fabulously successful singer feted throughout the world, feels that bitterly about the way her race has been treated, how must the very poor and really suffering members of the minorities feel?

This would have been a stronger and better balanced book if Pearl Buck had vigorously defended the best aspects of American culture or vigorously attacked the worst aspects of Soviet culture. It would have been a better book if at least one of the women had not been so violent in her feminism. It could have been much better organized and better written.

Incidentally, it might be well to remind both authors that any book which criticized Russia as this one criticizes America, would have landed its collaborators in a Soviet slave labor camp (had the manuscript been penned in Moscow).

Good, stimulating and frequently irritating talk by a pair of women who are about as "submerged" as the Queen Mary.—STERLING NORTH.

DuBois - NAACP Split For Good

Atlanta Georgian
NEW YORK—(AP)—Dr. William
Edward Burghardt DuBois, 80-year-
old, fiery, one-time editor of the

"Crisis" magazine, served his last connections with the NAACP here Thursday when he announced a transfer of allegiances to the Council on African Affairs, Inc.

His employment as head of the NAACP's department of special research was to have terminated Friday as a result of a dispute with Walter White, executive secretary, and the board of directors last September.

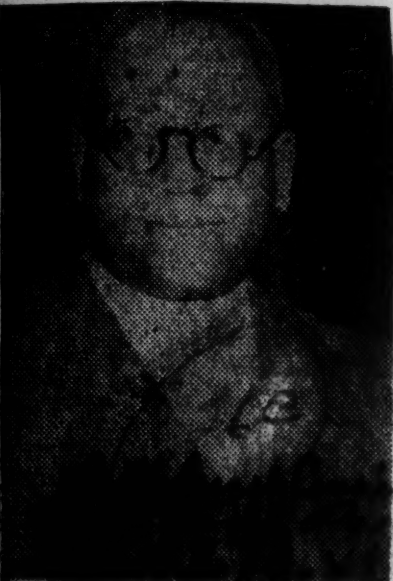
Dr. DuBois decided to make the transfer after it was agreed that his work with the council would not be subjected to any form of dictatorship. He is to fill a vacancy said to have been created last spring when the council ousted Dr. Max Yergan, council founder, and executive director. Dr. Yergan held the directorship for 10 years.

WORKS FOR COUNCIL

However, Dr. DuBois declared he had refused a salary from the council in order to maintain his freedom of expression. He said his work "will be more directly for the council." *Thurs-1-6-49*

The NAACP has agreed to pay Dr. DuBois \$2,400 for the year 1949 in view of his long years of service to the organization. One of the founders, he was editor of the Crisis until 1934, when he resigned after another run-in with White and the directors. This time, he says he is

According to Roy Wilkins, assistant NAACP executive secretary, Dr. DuBois left "because of differences of administrative and organizational procedures. He said the NAACP leader "was never an organizational man and for 25 years, he was the brilliant, individual editor of the Crisis the boss of his own enterprise who had the freest reign." Wilkins succeeded Dr. DuBois as Crisis editor.



AUTHOR—Henry Lee Moon,
author of the book, "Balance

ZORA NEAL HURSTON PLEADS NOT GUILTY

New York (NNPA)—Zora Neale Hurston, a leading author, pleaded not guilty when arraigned on Monday, October 11, on charges of committing an unnatural act with three boys, one 10 and another 11 years of age, and was continued in \$1,500 bail by Judge Saul Streit in General Sessions Court. *He.*

The well known novelist, whose latest book, "Seraph on the Suwanee," has just been published by Charles Scribner's Sons, was arrested September 13 on the complaint of Alexander Miller of the Children's Society, who charged that she had committed unnatural acts with the three boys on August 15. *14-26-49*

Miller said the three boys had informed him that Miss Hurston first committed the unnatural act with the 10-year old boy in the presence of the two other boys and that she afterwards committed the act with the two other boys.

Miss Hurston's plea of not guilty followed by one day the New York Herald Tribune's review of her latest book in which the reviewer noted that: *De Moines, Iowa.*

"Incompatible strains in novel mirror the complexity of the author. Miss Hurston shuttles between the sexes, the profession and the races as if she were man and woman, scientist and creative writer, white and Negro."

Book: Power, Moon
is No Political Hack
HENRY LEE MOON has been batting around in politics for, lo, these many years and has developed a sharp sense of what's going on. Besides that, he's something more than a hack of political writer. He's got a scholarly background most college professors should envy.

That's why his book, "Balance of Power," (Doubleday, \$3) is more than a dry, academic study with charts, figures and tables, or glib generalizations like someone who has made a quick two-day survey of the South and come back with all the answers. The book's solid. *Oct. 3-15-49*

"Balance of Power" is also timely. It's as timely as a cup of coffee in the morning or a cigarette just before you go to bed. Every political party in the United States is vying for the Negro vote.

Negroes should read the book to get a few facts, whether they are going to vote Republican or Democrat.

They should read it because Moon has covered the entire political history of the Negro in America. I suspect he is a Truman man, but that's beside the point. The facts are there and no Negro can vote intelligently until he knows them.

Every white politician should read it to see just how incensed the Negro is and how powerful (as long as we have a democracy) the black vote is going to be.

A word about style. Of all the writers of non-fiction who deal with serious problems, Moon has the most lucid, readable style I know. My only complaint is that he has waited this long to exercise his unusual talents. The book in my opinion has integrity and worth and hangs together without obviously grinding any political axe.

One quote I liked in it which rather summarizes Moon's political philosophy and the philosophy of the book is as follows:

"We want an assurance of jobs in a free America. We want the right to vote for millions of our brethren disfranchised in Dixie. We want the 'freedom from fear' that the President spoke of in the Atlantic Charter and that to Negroes means total war upon lynching. We want the right to fight and died without the humiliation of segregation and discrimination in the armed forces . . . Yes, the Negro vote . . . is for sale, but for a high price.

No more will a measly dollar, or two dollars, buy our street corner buy our ballot. Today we can be bought only with post-war jobs and ballot rights. Today we cast our ballots for the men and

the party that will give us the genuine political emancipation that we won only in part in 1865. Today we strike for full freedom."

HORACE R. CAYTON,
Chicago, Ill.

Ketchikan's Only

Defender

Race Woman

Chicago, Ill

Life is just one big bowl of cherries here for Ketchikan Alaska's only Negro woman, Miss Ora Scott Causby.

What with being invited to the best homes, clubs, and society affairs and being interviewed by the Mayor's son, who wouldn't be happy? *Sah. 1-29-49*

However, at present, Miss Causby is snowed in in her "lovely lodge on the bay" and "loves it". (She says in a letter to the Chicago Defender. *Chicago, Defender*)

Combining a writing and business career, Miss Causby has been in Ketchikan since July 7. She is at present working on a novel and directing sales of one of the products of her own concern, the House of Causby. *Chicago, Ill.*

Born in Raphine, Va., Miss Causby went to grade school in Cleveland. She also attended the Virginia Theological Seminary and College, took courses in commercial law and attended beauty school.

After operating beauty shops in Virginia and Washington, she went to New York where she started manufacturing a hair dress of her own invention, distributing it through chain stores. *Sah. 1-29-49*

When the war came and shut off raw materials for her product, Miss Causby went to Hollywood, studied at dramatic school and won several movie parts.

It was also during her stay

in Hollywood that she enrolled in a school for writers and since then has written several short stories, a text book on beauty culture and a novel which she hopes to enter into a movie contest.

Also while in Hollywood, she operated, with two assistants, a retail agency until she ran out of places to rent. *Sah. 1-29-49*

On July 7 she boarded a plane for Ketchikan and has been there ever since. According to the Mayor's son's interview, which appeared in a local Ketchikan paper, she likes the people there and is seeing many new things which she is certain will be useful to her in her writing career.



LANGSTON Hughes
Chicago Defender

26e
Contemplations On Two Movies
Three Books And A Dancer

ALTHOUGH the new documentary movie, "The Quiet One," is only about an hour in length, it is the finest motion picture acted by Negroes that I have ever seen. Ask your theatre managers or your colleges to bring it to your community immediately. *Set. 5-7-49*

Although the film is about a little boy in Harlem, race is forgotten, and the picture could be about any unwanted child anywhere. That's one of the things that makes it great. Its basic dramatic values are universal.

Filmed originally as a 16-millimeter picture for showings to schools, social service groups, and special audiences, the film evoked such praise at its previews that it was taken over by a commercial distributor and has had a successful run of several weeks at a downtown theatre off Broadway. I hope that all America will see it. The "New York Times" calls it "a genuine masterpiece," and "The Daily News" describes it as "a moving, human document that stirs the conscience and the heart of the beholder." Nowhere does the film mention the race problem, for it is not about a race problem. It is about a child who lacks love. It is incidental that the child happens to be poor and a Negro. Rich children and white, who lack love, often turn out delinquent, too.

The tragedy of being unwanted by parents and grandmother is too much for the little fellow, beautifully played by young Donald Thompson, and when he sends a stone crashing through a plate glass windows in sheer loneliness and desperation, that stone crashes into the hearts of all who see the film. The remainder of the picture shows how kindly teachers and a psychiatric worker at the Wiltwyck School for Boys try to bring the youngster back to normal again. Poetry and realism are combined in the script, direction, acting, the commentary by James Agee, and the very effective musical score by the talented young Negro composer, Ulysses Kay.

In its longer, bigger and more expensive Hollywood way, "Knock On Any Door," treating of much the same problems as "The Quiet One," should have been just as effective a motion picture. But it is not, in spite of having Humphrey Bogart and many times the money and technical resources behind it, as well as Willard Motley's fine book to draw upon for its scenario. "The Quiet One" is film poetry in the same sense that Willard Motley's book is prose poetry. The Hollywood version of "Knock On Any Door" keeps the sociology but somewhere along the line loses

the poetry. Still it is a good picture, worth seeing, but not so good as the simple unpretentious, but terribly moving, "The Quiet One."

Both pictures were running at the same time in New York. It was good to see flashing across the screen at the Little Carnegie the names of Negro actors and composer Kay, while a few blocks away on Broadway, in big letters in front of the theatre where "Knock On Any Door" played was the name of its author, Willard Motley. While both pictures were playing, a new Negro name began to penetrate the consciousness of America's entertainment center, that of Janet Collins, the dancer, who bids fair to achieve as wide a public as Katherine Dunham and Pearl Primus. Concerning her solo debut as a dancer in New York, the "Herald Tribune" critic writes that, "She is such a remarkable performer that it seems impossible for Miss Collins to make a wrong motion or a movement which jars one dance reverie." In describing her dancing he uses whole series of superlatives, "magic," and "wonder and passion, sensitivity and remembrance" and "utterly irresistible." *Set. 5-7-49*

During these weeks, too, three books have been getting their share of space in the newspapers and magazines, calling attention to the continuing richness of the Negro art potential. Certainly all three of them are worth your reading. One is a "different kind of novel" by a white American writer, Bucklin Moon's "Without Magnolias" which treats educated middle-class Negroes — leaving out the sensationalism and gut-bucket of the slums. Another is "Alien Land" by a colored U. S. Air Force officer, Willard Savoy, of Washington, concerning passing for white. And the third book brings a new discovery from the West Indies (that once gave us Claude McKay) in the person of the young Jamaican writer, Victor S. Reid, whose "New Day" is a charmingly written and highly interesting novel. I am particularly happy about this book because it was I who first brought word of this young Negro's work to his publishers, after meeting him and reading his skillful prose in Kingston, last year. With two movies, these books (among others), and a dancer, not to speak of Juanita Hall's big hit in "South Pacific," the Negro gets off to a pretty good artistic start in 1949.

TELE-VE OPENING DOOR:

Lucas Writes Script; Destine Airs Dance

26 e Afro-American
Baltimore, Md.

CHICAGO (ANP) — Robert Lucas, well-known Chicago writer, was the author of the detective mystery story in the "Stand by for Crime" series presented on the network show over ABC-TV last Saturday evening. It was the second story Lucas has written for the series. *Sat. 6-4-49*

A Rosenwald Fellow, Lucas is the only colored person known who writes dramatic material for television. During the last four years, he has written scripts for most of the major radio shows in Chicago including the popular "Curtain Time."

In New York Jean Leon Destine, outstanding Haitian dancer, was featured over CBS-Television Sunday in a unique presentation. Destine and his drummer, Alphonso Comber, appeared with "Mr. I. Imagination" over WCBS-TV.

Sang Original Calypso

Destine performed his celebrated carnival dance, an after-harvest dance and a rejuvenation dance, singing original Calypso lyrics by Paul Tripp, conductor of the children's fantasy program.

The dancer is an authority on the voodoo dances and ritual of his country. He is a member of the American Museum of National History's Educational staff as assistant to Hazel Muller in addition to a number of other affiliations. Destine created considerable excitement when he presented his troupe in William Grant Still's "Troubled Island" at City Center here recently.

The dramatization feature was based on the life of Queen Elizabeth of England. In the title role of "Mr. I. Imagination" was 11-year-old Lee Graham. Hugh Rogers directed the program.

ROGERS SAYS:

The Courier, Pittsburgh, Pa.

By J. A. ROGERS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier Editors.)

RUSSIA recently celebrated with a week's round of festivities the 150th anniversary of the birth of Pushkin, her greatest poet and one of the foremost champions of freedom the world has ever known. A Negro, he did for the 40,000,000 white slaves of Russia what Harriet Beecher Stowe, white, did for the 4,000,000 black ones of America.

The celebration fitted in very appropriately with Russian relations with the world today, and especially America. Pushkin's defiance of Napoleon, which was quoted in the last war to inspire Russians against Hitler, was revived against Russia's attackers now. Pushkin's terrific blast against slavery in America was also given a prominent place in the Russian press and linked with Russia's present attacks on America for her treatment of Negroes.

In 1836, Pushkin scored "the disgusting cynicism, the cruel prejudices, the intolerable tyranny of American democracy" which "suppressed everything noble, everything that elevates the human soul" in order that it might exist in comfort off the fruits of "Negro slavery."

THE PRESENCE OF Paul Robeson, who, according to press reports, was given a greater ovation than to any American in recent years, also fitted in. Robeson declared that he had never tasted real freedom until he came to Russia. "Here," he said, "for the first time, I could proudly straighten my shoulders, raise my head high and sing with all my soul." This rings true.

While Americans have been permitted to take their color prejudice into all other European lands, Russia does not tolerate it. She expels or sends to prison those who practice it.

Pushkin ought to be particularly cherished by Negroes. In both his genius and his ancestry he gave the lie to the Anglo-Saxon doctrine of Negro inferiority. Naturally, certain writers deny his Negro strain, among them



Mr. Rogers

Professor Simmons of Harvard and the late Paul Carus. He was "an Abyssinian, not a Negro," they say.

I SUPPOSE THESE know more than Pushkin, himself, and those who lived at that time. Pushkin called himself "a descendant of Negroes." Besides there were hundreds of other

Negroes in Russia then. Also, there is no proof that Abraham Hannibal, Pushkin's great-grandfather, came from Ethiopia. But even were that so, Ethiopians are much more Negroid than Negro Americans. Finally, Pushkin's portrait of Somov can leave no doubt of his true ancestry.

Abraham Hannibal, his ancestor, was originally a slave of the Sultan of Turkey. Given to Peter the Great of Russia, the latter sent him to study engineering in France and later made him tutor to the heir to the throne. Finally, he became commander-in-chief of the Russian Army (Wallace, D. M. Russia, p. 277. 1877), and died immensely wealthy, owning thousands of white slaves.

Hannibal married a German noblewoman, Regina von Schellberg, and had eleven children, five of them sons. All the latter became famous. One, Ivan, was admiral, a governor of the Ukraine, and founder of the city of Kherson. Another, Joseph, was a naval commander, whose daughter, Nadjeda, was married to the rich and powerful Count Pushkin, father of the poet. The latter's daughter, Natalia, Countess of Merenberg, was married to Prince Nicholas of Nassau, whose daughter, Countess Torby, was the wife of the Grand Duke Michael, brother of Nicholas II, last Czar of Russia.

NADJEDA, THEIR daughter, married a great-grandson of Queen Victoria, George, Marquess of Milford Haven, about 1916. I recall how at the time one American newspaper played up the folklore about a white couple having a black baby and said there might be such a birth in the British royal family.

At present English royal descendant of Pushkin is the Marquess of Milford Haven, best man at the wedding of Princess Elizabeth. (Burke's Peerage, see Milford Haven).

And there are other royal fam-

Pushkin Gave the Lie To Anglo-Saxon Doctrine Of Negro Inferiority

lies with the Pushkin strain. Thus the blood of the Negro slave, Hannibal, found its way into that of many of the world's proudest families. Where now is that "one drop" that damns its possessors? Do you wonder at the eagerness in certain quarters to deny a Negro strain in Pushkin?

RUSSIA, LIKE EVERY nation, has her faults but color prejudice has never been one of them. Other Negroes beside Abraham Hannibal held high positions there and married into noble families.

Eugene Schuyler, American diplomat, writing from there in 1883, said, "Negroes were also in esteem as indeed they have been in recent years." In positions held by Negroes America is centuries behind Russia. Suppose now while we are urging our freedom of speech and movement on the Russians (which they lack) we imitate her spirit of "racial" brotherhood.

The 'Affable' Judge of Trial of U. S. Democracy

By Theodore Ward

Theodore Ward, prominent Negro playwright, is the author of the recent Broadway production "Our Lan." Ward, a founder of the Negro Playwrights Company during the latter Thirties, also wrote "Big White Fog" which had a long run in Harlem. Recipient of several prizes in the past, Ward is now writing a play as a Guggenheim fellow, based on the life of the Abolitionist John Brown.)

There was something uncannily commonplace about the atmosphere in Judge Harold R. Medina's Court, where the 11 Communist leaders are ostensibly on trial, but where in effect the stops are being pulled against further progress of an aspiring democratic America.

I spent a whole day at the trial, and the impression generated for me was that nothing of importance to anybody who is anybody (according to the listings of Who's Who) is at stake. It made me sore and I felt throughout the day a steadily growing sense of chagrin. Mar. 27, 17-49

A state of casualness reigned over the whole proceedings. This could be observed whether you considered the affability of Judge Medina himself, or the easy black-out of evidence which shrouded the case of the defense.

The significance of the trial, in terms of the great American tradition of free speech and the right of the citizen to weigh ideas or programs which are purported to be in the interest of his welfare, was being buried and lost beneath the bantering of Judge Medina and his suave, consummately subtle but obstructive tactics.

STANDARD OF JUSTICE

This princely magistrate with the air of a genial Mephistopheles, time and again provoked the courtroom to laughter, and you needed to know a bit about history in order to see why his attitude in handling the case is so grimly misleading. Beneath his wit and studied air of impartiality you sensed an iron determination to administer justice only according to his own standard and uninterest in the unprecedented nature of the case.

By a process of seemingly unbiased inquisitiveness, Judge Medina spent the day probing the evi-

dence offered by the defense until he could find some factor colorful enough to enable him to change it into its opposite, make it seem ridiculous, or provide the prosecutor, Mr. John F. X. McGohey, with a cue for making another objection, which he would promptly sustain.

In this manner Judge Medina blocked the deadly testimony of Mr. Doxey Wilkerson, Director of Faculty of the Jefferson School and former professor at Howard University. Then, to complete the job, the judge barred further use of the impressive chart which Mr. Wilkerson had prepared in order to show the pattern of discrimination which the defense contends has been the result of the system of selection of jurors in the Federal Courts during the past 10 years.

When the defense contended for the right to file a brief of the evidence involved, the judge agreed by only on condition that such a brief should be filed during the present stage of the trial, or while the question of the defense's challenge of the jury system is being argued.

"I want to keep everything current," Judge Medina insisted cordially, "and so, in many of my cases, I have indicated to Counsel that they might file such briefs and they have done so, because in most of my cases I have decided them at once at the close of testimony. So I would not want you to get the impression that you will have time to file when the challenge period is terminated. But that is not going to be so. I wouldn't want anyone to think there will be any time left for taking up of a brief."

On another occasion when de-

fense attorneys introduced evidence to show that the pattern of discrimination also followed political lines, in that great clusters of jurors had again and again been selected from districts showing heavy concentrations of Republican voters, while none had been selected from a district showing a large number of ALP voters, Judge Medina disqualified the evidence on the grounds that the defense had failed to show whether or not the jurors so chosen had merely been called to serve or had actually served in the jury box.

Defense Attorney Crockett set the courtroom agog by appealing to the court to reverse the ruling, citing meanwhile a statute which seemed clearly to support the admissibility of the evidence. But Judge Medina remained adamant.

The entire proceeding appeared so ridiculous that Defense Attorney Sacher was driven to inform the Judge: "You rule before an address can even be made to you, Your Honor."

"I am way ahead of you," the judge replied.

"This is a sort of 'Alice in Wonderland' procedure," Mr. Sacher said, his remark aptly characterizing the total atmosphere of the court.

The audience tittered.

But there were no smiles at the table for the defense, nor on the faces of the 11 leaders ranged behind it.

FELT THE IRONY

You felt the irony, and you knew that all that was keeping the trial from being turned into a farce was the admirable restraint which marks the attitude of the lawyers for the defense. In spite of the strain imposed upon them without let up by the judge himself, they have been able, it seems, to adopt and maintain a steady, plodding, dogged offensive.

Once, however, Mr. Sacher could not contain himself in face of Judge Medina's continual tactics of commenting on the evidence in such a manner as to clearly suggest to the prosecutor a reason to object. He told the judge that

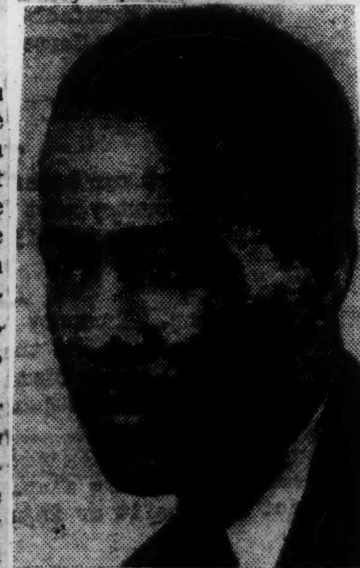
he was overstepping his bounds, and often ruling against the defense even before the Government objected.

Judge Medina was obviously embarrassed. But his sense of power reasserted itself immediately. "I have the right to comment, and I will continue to do so. I have a right to determine the probative character of the evidence."

In order to make sure that he had gotten the better of the argument, the judge added, referring to himself and providing another outburst of laughter: "I deny the motion to disqualify. You see, I'm very quick to catch on. I know what you're trying to establish, and I don't need to hear a lot of argument before I make up my mind."

It is in this manner that Judge Medina shows his capacity for generating the sparks which now and again show like the glow of lightning bugs to illuminate the deceptive darkness which hangs over this strange court of justice. At the moment, you do not get it, by listening, that the issue of the challenge against the system of discrimination against the Negro, the Jews, and the manual workers, in general as jurors, is the issue of freedom of speech which is at stake and which if lost will spell ruin to present-day America.

But perhaps these sparks foreshadow the thunder and lightning which must mar the course of this gathering storm of fascism. In any event, they clearly indicate, as surely as does the element of levity, there is a pressing need to transform the present mockery on Foley Square.



THEODORE WARD

Richard Wright No Delinquent

By - American
Reader Says Famed Author's Juvenile Life Was Honorable

(Dr. Winslow, who holds an A.B. from Morgan College and an M.A. from Columbia University, teaches English at Agricultural, Mechanical and Normal College, Pine Bluff, Arkansas. This article expresses disagreement with a Richard Wright portrait as painted by Dr. Nick Aaron Ford, professor of English, Morgan State College.)

Jan-2-26-49
By HENRY FRENCH WINSLOW

WISH to file a note of protest against the label which Dr. Nick Aaron Ford applies to Richard Wright's childhood and youth in the article, "Juvenile Delinquent Becomes Famous Writer"—AFRO Magazine, Jan. 22.

On the basis of Wright's Black Boy, Dr. Ford contends that the famous writer was a "juvenile delinquent" and quotes lines from the autobiography to support his position.

Misconception

A careful rereading of Wright's chronicle convinces me that this is a misconception.

The main question posed by Dr. Ford—"Is there any help for a juvenile delinquent—a child who persists in breaking the laws of God and man?"—raises, when considered in relation to Black Boy, two more questions of equal significance: Whose laws? Whose God?

Richard Wright, hungry and highly spirited, supersensitive, and childishly curious, broke the laws of Mississippi and the South.

These laws are rigged to refute the essential humanity of colored people. They are the laws of man at his repulsive worst, of man morally degraded and degrading.

And they are yet so, despite the tragic vitality which the Southern atmosphere is contributing to contemporary American literature.

No Laws Broken?

I fail to see what laws of God Wright broke in his determined struggle to preserve his personality.

His reaction to pressure which his family and friends undertook for the benefit of his soul was something which our present day anointed of the Lord would do well to consider:

"I felt that I had in me a sense of living as deep as that which the church was trying to give me, and in the end I remained basically unaffected."

It is logical that the heated arguments between his grandmother and Aunt Addie over the fine points of religion led him to wonder at its effectiveness:

"Wherever I found religion in my life I found strife, the attempt of one individual or group to rule another in the name of God. The naked will to power seemed always to walk in the wake of a hymn."

It is unjust to say of Wright that

he "was a drunkard at six, a thief at sixteen, and barely escaped becoming a murderer at twelve," without putting alongside this certain other statements from his story: "The craving for alcohol finally left me and I forgot the taste of it"

Specifically, at six he was a drunkard and at six he forgot the taste of alcohol.

The youth who was "a thief at sixteen" was in fact a temporary accomplice to a system of short-changing a Southern theatre owner in order to save money to move his ailing mother, his younger brother, and himself to Chicago.

No Real Thief?

Dr. Ford's unqualified assertion that "as a ticket collector his big opportunity came for profitable crime" would lead one to believe that the boy set himself up in business as a thief.

On other occasions, and for this same reason, Richard stole. He took a gun and some canned goods. With this his thievery ended:

"I understood the pain that accompanied crime and I hoped that I would never have to feel it again. I never did feel it again, for I never stole again; and what kept me from it was the knowledge that, for me, crime carried its own punishment."

The boy who "barely escaped becoming a murderer at twelve" was defending himself from a beating which his Uncle Tom felt himself duty-bound to administer.

Uncle Tom didn't like the tone of Richard's voice. He therefore wanted to cultivate it in the sadistic tradition of "uncle" responsibility.

Young Wright did not wish to be beaten unmercifully by anyone; in fact, he took a stand on this with butcher knives and razor blades in the ever-threatening environment of his grandmother's home.

Childish Mischief

The fact that he set fire to his own home at four is childish innocence and mischief at its worst, but hardly a "criminal act."

I have no doubt that had he set fire to a white person's home in the sovereign State of Mississippi

he would have been tried and hanged for arson, even at four years of age, but Dr. Ford should be a bit more lenient with his terminology.

Even statements against the attitude of Wright towards his parents must be considered in the light of his parents' attitude towards him as a child.

It should be noted here that at seventeen almost his "entire salary went to feed the eternally hungry stomachs at home."

Juvenile delinquents do not often assume family responsibility.

Dr. Ford is not the first responsible scholar to turn Wright's confession against his early years. Dr. W. E. B. DuBois, who reviewed the book at the time of its publication, for the New York Herald Tribune, called the young boy a "loathsome, foul-mouthed brat."

It would have been kind of Dr. DuBois to have pointed out that this "brat" was parroting four-letter words with his tongue long before their meaning was clear to his understanding.

He had learned the words from saloon patrons. And like many another American boy, young Richard was guilty of keen taste for vanilla wafers.

Honorable Pattern

The pattern of Wright's life, dating from the night he fought for—and won—the right to the streets of Memphis, is consistent and honorable.

His mother sent him to the grocery store for a third time with the understanding that he would either fight the boys who ganged him or face a beating at home.

This spirit of fight, bred of fear and necessity and his stout-hearted determination to secure his individuality, has won him indisputable importance and prestige among the very few truly talented writers of our times.

From this spirit his talent took wings. It led him to join forces with leftwing groups in Chicago and New York and later to desert the Communist Party.

It led him to disregard the ill-conceived laws against miscegenation plastered upon the statue books of 29 States and in the humbled minds of the vast majority of the people of this nation.

More recently, it has linked him with the Davistite movement. The frightened little lad whom the mandates of the South sought to

crush into sub-human insignificance has by act and fact repudiated them.

Had Wright not known himself to be a man—"man in the sense in which one deems it highest praise to be called a man"—he would never have become a serious novelist.

Easy Accusation

He has been charged with unjustified bitterness. It is much easier for pure-white Protestant occupants of ivory towers to do this than it is for them even to desire to alter the matter from which this method derives.

He has been censured for his affiliation with the Communists. It is respectable to bait the "damn Reds" during these times of comings and goings—much more respectable, and fashionable—than it is to point out that this last great hope of earth may yet settle for its achievement as the most accomplished social tyranny in the history of human civilization.

One may well look upon Wright as Emerson looked upon Melville and proclaimed in The American Scholar: "Not out of those on whom systems of education have exhausted their culture, comes the helpful giant to destroy the old or to build the new, but out of unhand-sold savage nature."

For what it is, the literary contribution of Richard Wright, stemming from a youth stretched upon the rack of the Southern environment, is unexcelled in American letters.

It is the literature of liberty, a powerful and impassioned plea for the full freedom of the whole man.



RICHARD WRIGHT

Writer Becomes Father in Paris

Paris, France — Mr. and Mrs. Richard Wright are the proud parents of a daughter, Rachel, born at the American Hospital Sunday.

Jan. 16. Mr. Wright, well-known American writer, has been living in Paris for the past two years.